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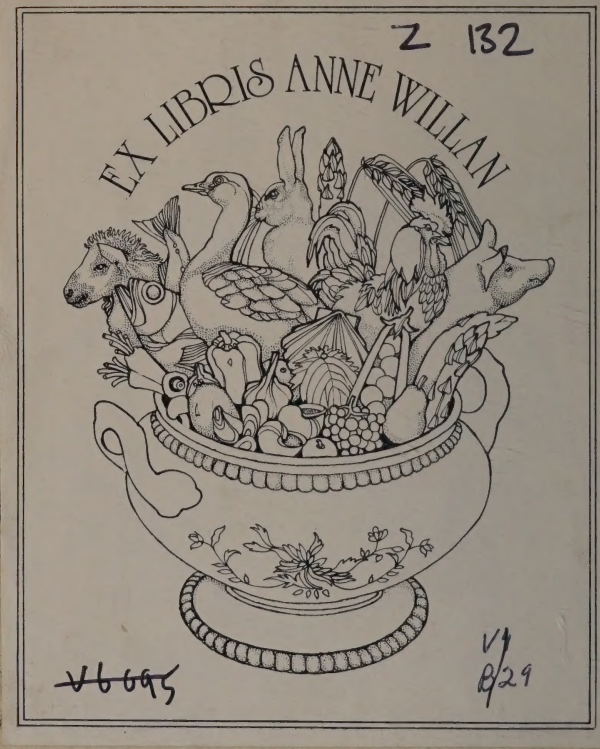

A

TREATISE

OF

FOODS,

In GENERAL.

I. The *Difference* and *Choice* which ought to be made of each Sort in particular.
II. The *Good* and *Ill Effects* produced by them.
III. The *Principles* wherewith they abound. And,
IV. The *Time*, *Age* and *Conſtitution* they ſuit with.

To which are added,

Remarks upon each *Chapter*; wherein their Nature and Uſes are explained, according to the Principles of *Chymiſtry* and *Mechaniſm*.

Written in *French*,
By M. *LOVIS LEMERY*, Regent-Doctor of the Faculty of *Phyſick* at *Paris*, and of the Academy Royal of *Sciences*.

Now Done into Engliſh.

LONDON, Printed for *Andrew Bell* at the Crois Keys and Bible in *Cornhill*. 1706.

The Approbation of the Dean and Doctors Regent of the Faculty of Physick, in the University of *Paris*.

THE underwritten Doctor Regent, and Dean of the Faculty of Physick in the University of Paris, *do Certify, That I have read a Book, Intituled,* A Treatise of Foods, &c. *Writ by M.* Lemery, *Doctor Regent of the said Faculty of the Academy Royal of Sciences; wherein I have met with nothing but what is good for the Preservation of Health, in respect to the Use of Foods; the Good and Ill Effects of which, the Author has Explained, according to the most received Principles of this Age; and in pursuance to the Judgment of M. le* Moine, *le* Rat, *de* Beleſtre, *de la* Carliere, Vernage, *and le* Clerc, *Nominated before by me to peruse the said Book; I do, with the good Leave of the* Society, *allow it shall be Printed.*

January 12, 1702. De FARCY, *Dean.*

An Extract of the Regiſtry of the Academy Royal of Sciences.

January 25, 1702.

MEssieurs de Hamel, Homberg, *and* Morin, *who were Nominated to peruse the Work of M.* Lemery, *Intituled,* A Treatise of Foods, &c. *having given an Account that they found the same was writ Methodically, and handsomly enough, according to the best Principles of Natural Philosophy and Physick; and very instructive to all that have a regard to their Health: The* Society, *upon their Report, have thought the Printing of it will be Useful, and even agreeable to the Publick: In Testimony whereof, I have Signed this Certificate.*

At Paris, Jan. 26. 1702.

FONTENELLE,

Secretary to the Royal Academy of Sciences.

TO

Monſieur Boudin,

Phyſician in Ordinary to the Dauphin *and* Dutcheſs *of* Burgundy, *Regent-Doctor, and Dean of the Faculty of Phyſick in* Paris.

SIR,

IT would be but a very ſmall Inſtance of my Acknowledgements, that I ſhould dedicate the firſt *Book* I publiſh to You; but Duty, and my own Honour, engage me to make You a Tender of it: It is under Your Care I have

made thoſe Studies, of which this Work is the Fruit; and I am confident of Succeſs in committing it to Your Protection: It's for You, Sir, to decide the Fate of it: It's Glory enough for me to follow the Sentiments of thoſe who are honoured with the Confidence of a King who is as ſound in his Judgments, as he is ſucceſsful in his Projects: His chuſing of You to the Poſt You are in, makes up Your Elogy, and juſtifies our Hopes of Your advancing in the Honours, which your Merit makes us foreſee will ariſe in Your Behalf: Favour me then with Your Acceptance of this firſt Tribute of my Labours, as a ſincere mark of

the

the inviolable Application, and profound Reſpect, with which I am,

SIR,

Your Moſt Humble,

And Moſt Obedient Servant,

LEMERY.

THE PREFACE.

THE Machine of Man's Body, ought to be considered as a wonderful Complication of several sorts of Parts, which by the mutual help they afford one another, concur all together to perform and support the Life of this Composition. Each of these parts, having a considerable Motion, undergo a continual dispersion of their substance, and consequently, stand in absolute need of Foods, to repair and restore them. In the mean time, if Foods contribute so necessarily, to the preservation of Life and Health; they also produce the greatest part of those Distempers, to which we are subject, and many times, by the ill use of them, cause even Death it self. All which being set together, we may easily see,

that

that the Ground work of our Preſervation, conſiſts chiefly in a Knowledge of ſuiting Foods to every Conſtitution, as it beſt agrees with it; and ſo the Knowledge we ought to be moſt deſirous of, ſhould be that of Foods.

Several Authors have treated of this Subject, but ſome of them have been ſo large and prolix, that there is no Reader, though never ſo much bent upon it, but muſt be daſhed, in conſidering only the length of the Work: Others have handled it with ſo much barenneſs and brevity, that you can ſcarce meet with half the Things there, which ought to be in. Beſides, as moſt of theſe Authors have written at a time, wherein Peripatetick qualities only, were thought ſufficient for explaining the Phænomenas *of Nature; their Books are in this Age, looked upon to be no longer of uſe, ſeeing words only, will not ſatisfie us.*

Theſe Reaſons, have inclined me to fall upon this important Subject. I am far from attempting to ſay, that I have perfectly accompliſhed my Deſign; this would

be to anticipate too much in favour of my own Work, and run the risque of falling under a misfortune so common, with many Authors, who have obtained no other Commendations, than what they have lavished upon themselves in their Prefaces. *Besides, I have too great a regard for the Publick, to attempt to give Judgment in my own Cause, before I have heard theirs.*

I have observed the same Method, in all the Chapters of this Treatise. I first speak of the Kinds and Choice, that ought to be made of Foods: Then shew the good and bad Effects of them, the Chymical Principles they contain, and those they abound with; and lastly, the Time, Age and Constitution, they agree with. Pisanellus *in his Treatise of Foods, has very near observed the same method, and it is of him that I have borrowed it; however, I have made some Alterations therein, which I thought to be necessary. In short, it is the only thing I have taken out of that Author, and any one may easily see, how little like we are to one another, in any thing else, and*

espe-

especially in the way of our explaining the Nature and properties of Foods.

You will at the end of every Chapter, *find* Remarks, *which make up the Principal and Greatest part of this Work. I have endeavoured to make them both instructive and agreeable; and I have omitted nothing, at least so far as I was able, of what is most peculiar, in respect to the Nature and use of Food. I have by Chymical and Mechanical Reasons, unfolded the Qualities and Vertues which I have attributed to it, and used my utmost Endeavours, to render my Explications clear and intelligible. At the end of these* Remarks, *I have given the Etymology of most part of the Foods: Several of them are very good, but others it may be, do not altogether look like truth: But as I Collected them for no other end, than a little to divert the Reader, and to inform him, with what divers Authors have Writ, who have applied themselves to this kind of Learning; I will by no means warrant them.*

I have divided this Work into Three Parts. In the first, I treat of Foods, made of Vegetables or Plants. In the Second, of those which Animals afford us, and the last is a Treatise of Drinkables. As there is no other Mineral, but your common Salt, that is used in Food, I have not put that into a particular Class, but at the end of the first Book, concerning Vegetables.

I have in the beginning of this Work, made a Kind of preliminary Discourse, wherein you have a general Idea *of Foods. I say something first of the Air, and shew the great Benefits it produces in us. I afterwards proceed to solid and liquid Foods, and explain a great many things, the Knowledge of which, may be of good use, and not only necessary for the Preservation of Health, but also for the better understanding of several things, that follow in the Book.*

I have more particularly apply'd my self to treat of those Foods, which are in use

amongſt us, however, I have ſometimes occaſionally taken notice of ſome Aliments and Drugs, that are commonly made uſe of in far diſtant Countries, an Account of which, I thought would not be ungrateful to the Reader.

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OF

OF FOODS

In GENERAL.

EVery thing that is proper for recruiting the Decays of the ſolid or fluid parts of our Body, deſerves the Name of Food; and according to this Definition, the Air ought to be looked upon as real Food, and that which is moſt of all neceſſary for us. In ſhort, there is no Body but muſt be ſenſible, of the indiſpenſible need we have of it every Moment, for the Preſervation of our Life and Health. This Food is of great uſe to us: In the firſt place, it neceſſarily concurs to effect the too alternative Motions of Breathing, and to cauſe the Blood to circulate in the Lungs: Secondly, the ſaline, nitrous, and volatile particles of the Air which have been let into the Blood, either by way of Breathing, or that of Foods, and are cloſely mixed therewith, divide and attenuate its groſs Parts, preſerve its Fluidity, and make this Liquor fitter to circulate in all the parts of the Body: Thirdly, the Air, by its elaſtick Particles, communicates a certain oſcillating Motion, or Shivering, to our Humours, which being vigorouſly preſſed together by the Bowels, or the external parts of the Body, are quickly reduced to their priſtine State: Laſtly, the Air does not only animate all our Liquors, but 'tis alſo very likely, that it ſerves for the Generation

of the greateſt part of the Animal Spirits; and this therefore is perhaps the chief reaſon why we ſtand in ſuch great need of it every Moment; for as the Spirits are much more abundantly diſſipated than the ſolid parts, they therefore ought the more frequently and plentifully to be ſupplied again.

There are two other ſorts of Foods that indeed are not ſo abſolutely neceſſary for us every Moment, as the Air is; yet without them we cannot ſubſiſt long, the one is ſolid, and t'other liquid Food; ſolid Foods ſerve for two principal ends; firſt, for repairing the ſolid parts of the Body; and in the ſecond place, for increaſing theſe very parts, ſo as that they may attain to the bigneſs that Nature hath allotted them. Liquids are uſed for the quenching of Thirſt, and repairing the decays of the fluid and moiſt parts of the Body. We ſhall confine our ſelves here to ſpeak of ſolid Foods, and treat more at large of Liquids, in the Treatiſe of Drinkables.

As we are under a neceſſity of uſing ſolid Foods from time to time, Nature makes us ſenſible of the need of them by Hunger; and ſhe has connected a kind of Pleaſure with our ſatisfying the ſame, that ſo we might the more readily look out for that which ſo neceſſarily concurs for the Preſervation of our Lives; and this is the way that Hunger is cauſed.

When we have been long without eating any ſolid Foods, the Maſs of Blood is become ſharper than it was before, not only becauſe a part of its oily and balſamick Principles have been uſed, in order to the recruiting of the ſolid Parts, but alſo becauſe the reſt of theſe Principles having been attenuated and divided, by way of Fermentation, it's no longer in a condition ſufficiently to attemper the over-violent operation of the ſharp Salts of this Liquor by its ropy parts: But the

ſaliva

salival Juice, which as every Body knows, proceeds immediately from the Blood, being then sensible of this sharpness, and pricking the Fibres of the Stomach more than ordinary, puts the Soul in mind of the need which the Body has of Food. This Juice does at first but cause a small degree of Hunger, because it makes hitherto but a light Impression; but as its sharpness doth continually increase more and more in proportion to that of the Blood, it operates at length with so much Violence, that Hunger becomes insupportable, and even mortal, without the same be satisfied; because the Humours are then rarified to that degree, that being no longer able to circulate as before, they cause an extraordinary heat in the Parts, and break the Vessels wherein they are contained.

If we consider this way of unfolding the cause of Hunger, we may easily understand, why young People, and those of an hot and bilious Constitution, whose Parts are much dissipated, and Humours considerably agitated, do oftner than others perceive the need they have of Victuals.

Some pretend, that Men may live six or seven Days without the use of solid Foods: *Pliny* also assures us, that some have lived eleven Days: They tell us several Stories of Persons that have lived a whole Year without eating; but these are things so extraordinary, that we must pass them over in this place. There are indeed some Animals that can subsist several Months without eating, either because their Humours are but a little agitated and thin, or because the Pores of their Skins are very close; or lastly, because they are in a deep Sleep for a great while, as *Martial* says of the *Dormouse*.

——— *Pinguior illo*
Tempore sum, quo me nil nisi somnus alit.

It may be eaſily apprehended, that in all ſuch Caſes, the ſolid and fluid parts of theſe Animals being not much diſperſed, neither do they ſtand in need of any great matter to repair them, but we muſt not from thence conclude that a Man muſt live as long without eating as theſe Animals, becauſe he differs from them in all Reſpects.

There are certain Drugs which are not in themſelves Nouriſhing, that appeaſe Hunger for ſome time; ſuch as Tobacco ſmoaked, which cauſing a great deal of Spitting, carries away part of the Humour that cauſes Hunger: Theſe Drugs do indeed help People to bear Hunger longer, but yet they cannot hinder the ſtrength of your Body afterwards from decaying.

A Stomach, provided it be moderate, contributes to Health, and is a good ſign of it; not only becauſe it leads us to ſeek for the Food we are in need of, but alſo becauſe, when we have an Appetite, the Digeſtion is more eaſy. In ſhort, this ſharpiſh or acid Juice, which, by pricking the ſides of the Stomach, cauſes Hunger, operates afterwards upon the Foods, and helps to conſume them in the Stomach, as we ſhall ſet forth more at large in its proper place.

But on the contrary, when the Stomach is any ways altered, all the parts of the Body feels the Effects of it, and very dangerous Diſeaſes follow. The Stomach is ſometimes very weak, ſometimes exceſſive, and at other times depraved.

Now in the firſt Caſe, the ferment of the Stomach not being pungent enough, and at the ſame time viſcous and glewy, is ſo far from exciting a Perſon to ſeek for Food, that it cauſes a loathing thereof, and even hinders Digeſtion: Then they fall inſenſibly into a languiſhing State and Decay, becauſe the Maſs of Blood wanting the Spirits and nouriſhing Juices, and being not ſufficiently recruited, does but weakly ferment.

It

It happens also very often, that we have not an universal loathing of all sorts of Foods, but only some; insomuch, that many can neither look upon nor smell to them, without being disturbed: This Aversion is sometimes natural, and no other reason can be given for it, unless it be that these Foods, by a certain Configuration of the parts, which is unknown to us, and which very justly may be called a secret Antipathy to the parts of our Bodies, excite a disagreeable Impression in us, from whence arises a strong Aversion to them: This Aversion at other times proceeds from a less Cause: For example, some that have eaten Victuals ill dress't, which though in its kind was before pleasing to the Pallate, grows afterwards so loathsom, that they cannot taste of it, though never so well dress't; the reason that may be given for it is, that the Spirits having in the beginning received disagreeable Impressions from these Foods, they leave the same in the Brain, which reviving, and as it were awakning again, as soon as these Foods are seen, smelt, or tasted, another time, the Spirits are violently agitated, and refuse to receive them.

In the next place, where hunger is great, the Juices which are in the Stomach, are so sharp, pungent, and so roughly grate upon the Fibres of that part, that it will make People to eat continually, without being satisfied: But it usually happens in this bad case, that the Stomach being overcharged with Food, they bring up what they eat, as in the *Canine* Appetite, so called, because those who are troubled therewith, vomit like Dogs, after they have eat too much.

Lastly, the Appetite is depraved, when people have a relish of nothing but bad things, as Coals, Clay, Earth, and many more which they prefer before good Food; this oftner happens to Maidens, and Women, than Men: It's usually

ally caused by the stoppage of their Terms, or some Obstructions, wrought in the lower part of the Belly, which afterwards causes a great change in all the Liquors of the Body, and particularly, in the Fermentation of the Stomach, the which, by its depravedness, does so affect the Fibres of that part, that it entertains the ill things we have spoken of, with more satisfaction, than better Foods.

All Food consists of four sorts of Principles, *viz.* Oil, Salt, Earth and Water, and so the difference that is between one sort of Food and another, consists exactly in the Conjunction, and different proportion, there is between these same Principles, as we shall more clearly shew, when we come to explain the Effects of some Foods.

In the first place, Food is either Simple or Medicinal; the first nourishes and restores the parts, and keeps them up in the same state, as Bread does: The other nourishes indeed, but at the same time, alters the present and actual disposition of our Body, as Lettice does; and so there are some Foods, which besides their Nourishing vertue, are also astringent, opening, thickning, attenuating, good to provoke Urine, Womens Terms, and so forth: In so much, that a Physitian ought to apply himself, very much to the Knowledge of them, that so he may prescribe them right, according to the particular Ailment of each Person. Plain and Medicinal Foods, differ no otherwise, saving that in the first, the Principles are found in a just proportion and connection one with another, but that in the other, some of these Principles are predominant.

Secondly, Food proves more or less agreeable to the Taste, as its parts are more or less subtil, and apt to pass lightly over the Nervous Fibres

of

of the Tongue: We ſhall hereafter, be more particular, as to the taſtes of them.

Thirdly, Food is eaſie or hard of Digeſtion, as its Principles are more or leſs united. For Example, ſoft and moiſt Foods, without being viſcous, and that contain a ſufficient quantity of volatile and exalted parts, are eaſie of Digeſtion; but on the contrary, thoſe that are hard and cloſe, and abound in dull, groſs, and Earthy parts, are not digeſted without much difficulty.

Fourthly, Either the Food produces a good Juice, that is good Humours, that are well attempered, or elſe bad Juice, and ſharp and over-agitated Humours; or laſtly, ſuch as are far enough from that wholſome Mediocrity we have ſpoken of.

Fifthly, It's the more or leſs eaſily diſtributed in the parts, as 'tis more or leſs endued with phlegmatick, volatile, and exalted particles, that ſerve as a vehicle to it. For Example, Sparagraſs is eaſily ſpent, becauſe it conſiſts of much eſſential Salt; on the contrary, Beans and Peaſe ſometimes cauſe Wind and Obſtructions, by reaſon of ſome viſcous, glewy, and groſs parts, which theſe Pulſe contain.

Sixthly, Food is more or leſs Nouriſhing, according as it abounds more in thoſe parts that are Oily, Balſamick, and apt to ſtick to the ſolid parts, and according as there is more reſemblance between the contextures of its parts, and that of our Bodies; and 'tis by reaſon of this Diſpoſition in the parts, that Bread is a Food, that ſuits us beſt, as Hay does Horſes, and other Foods, other Animals.

Each Food, hath alſo a peculiar taſte, whereby 'tis known, and coveted, or loathed; this taſte, may likewiſe make way for us to conjecture, what Principles it contains, the compoſition of them, and the Effects they

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are apt to produce. We may ſay, that all theſe taſtes have their Origin only from Salt, and that they do not differ one from another, but upon the Account, that the Salt is variouſly united with other Principles, and differs alſo of itſelf. In ſhort, thoſe Bodies that are wholly diveſted of Salt, are inſipid: There are a great many ſorts of taſtes, which may be reduced to Eight, *viz.* bitter, acid, ſharp, ſalt, acerb, harſh, ſweet and oily.

The bitter taſte is produced by the ſharp Salts found there, half embaraſſed, and kept under by the Oily parts; in ſo much, that they retain but half their ſtrength only, for if they had had the whole, they would not cauſe bitterneſs, but ſharpneſs: There are a great many ſweet things, as Honey in particular, which being too much boiled, grow bitter; the reaſon of which is, becauſe their Salts, while they are boiling, become ſharper than they were, and free themſelves a little from the ropy parts that incumber them. Bitters, very near produce the ſame Effects as ſharp things, tho' not with ſo much force.

An Acid taſte, is cauſed by a Salt of the ſame Nature; this Salt uſually operates upon us, by coagulating and thickning the Liquors of our Bodies: But it ought to be taken in a ſmall quantity, for otherwiſe, it muſt produce a real diſſolution.

The ſharp taſte, is ſometimes cauſed by Acid Salts, that are much agitated, which rudely prick, and in many places, that which ſtops their paſſage; and ſometimes alſo by their Alkali Salts, which by their rough and uneven ſuperficies, violently ſtrike the Fibres of the Tongue; ſharp things are apt to attenuate, divide and rarifie the groſs parts of the Liquors.

Salt

Salts consists of an Acid Liquor, incorporated with some earthy Matrice, or rather, is nothing else but a composition of Acid and Alkali. In short, if you mix the spirit of Salt, which is an Acid, with the Salt of Tartar, which is an Alkali, you'll make a Salt like that of Bay-Salt: Salts produce midling Effects, between those of Acids and Alkali.

Rough and harsh tastes, are produced by gross Acids, united in such a manner, with the Earthy partt, that these Acids roughly enough prick the Fibres of the Tongue, and the Earthy parts, at the same time, swallowing up the moistures of that part, bind it up, and make it to be stiptick. Rough and harsh Bodies, are apt to precipitate sharp and bitter things, to qualifie their Operation, and give a greater consistence to the Humours of our Bodies.

Sweets are composed of Acids, but such as are so much incumbered with oily and ropy parts, that they can do no more, than gently tickle with their subtiller points, the Fibres of the Tongue. Sweet Bodies, are proper for qualifie the sharp Humours on that fall the Lungs and other parts, a little to cut the dull and viscous Flegm, and to produce several other the like Effects.

Oily Bodies, contain very little Salt, and many Oily parts, which sliding over all the Tongue, make but slight impressions there: Oily, as well as sweet things, are good to qualifie the over-violent Agitation of sharp and pungent Humours.

Indeed, we pretend to do no more here, than to give a rough *Idea* of the tastes we speak, every one of which is subdivided into several others, who have a different disposition of parts, and also produce particular Effects. For Example, Honey is not sweet after the same manner as Milk is, nor Mild as Sugar, and so on.

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If you would live well, and without being incommoded, you must take special care, to keep always within the bounds of moderation; and eat no more Food, than you have occasion for your subsistence. It's not possible to determine the quantity every one ought to take; for those who are weak and nice, ought not to eat so much, as those that are strong, and used to much exercise; and that quantity which for these last, may be very moderate, would be too much by a deal, for the other.

If therefore, it's very good, and even indispensably necessary for all sorts of Constitutions, in order to the preservation of Life and Health, to take their Food moderately; it's also very dangerous to eat to excess, be it more or less. In short, too strict Diet by no means agrees with Persons in health, because it inflames their Humours, makes way for the spirituous parts to fly away, and weakens much; and hence it is, that *Hypocrates* says in the Fifth Section of the Fifth Aphorism, that there is many times more danger, in observing large and exact Diets, than in but a little more than will sustain you. Indeed, diet is very good and necessary for sick People, because they should avoid as much as may be, by the digestion of the Foods, to distract Nature, which is entirely taken up in digesting and expelling the Morbifick Humour. In the mean time, there is no need of observing such a regular diet, in Cronical Distempers, where People's strength being wasted through the length of the Distemper, stand in need of recruiting.

As to what we call excess, in opposition to diet, that is when People eat too much Victuals, the Inconveniencies arising therefrom, are well known, since 'tis a very common vice: It makes People heavy and stupid, causes Crudities and Obstructions; and we may even say, that most Diseases have had their primary origin from

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hence, and therefore 'tis not without good reason, that it grew into a Proverb, that Intemperance was the Mother of Physitians, and that Gluttony destroyed more Men than the Sword. *Plato*, in order to prove the Intemperance of a certain City, says, it imployed and bred several Physicians: And *Hypocrates* in the 17. Aphorism of the Second Section, says, than when People take more Food, that nature can bear, it causes sickness, and that that is known by the Cure.

Among Foods that are used, some require dressing, as the Flesh of four footed Animals, Fowls, and several Fishes: There are others which we eat as Nature has prepared them, such as ripe Fruits, Oisters, *&c.* Foods are drest and seasoned different ways; they are particularly cook'd Three ways, *viz.* by Frying, Roasting, and Boiling, all which are very wholsome, since without them, we should find it difficult, to digest the greatest part of the Foods we eat, and each of these ways, may more particularly agree with some Constitutions, more than others, as we shall explain it elsewhere.

As for the seasoning of things, that is sometimes necessary, in order to promote the digesting of Foods, and distributing them into the parts; but we should have no other end in it, than this, and not do it to that excess, and commonly as 'tis practised, with a design only to give our Foods a nicer and more attractive gust, and to promote eating, even at a time when we stand least in need of it. This must be a pernicious custom, because it causes extraordinary Fermentations in us, that communicates very much sharpness to our Humours, and in a little time, corrupts them. So do we find, those who keep great Tables, and live deliciously, healthier, and live longer than others? Nay, rather do not those who content themselves with

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plain Foods, and ſeaſon them no farther than is requiſite for their Health, do better in theſe reſpects, than the others? *Diogenes* the Cynick, accuſed Men of folly, who made long Prayers to the Gods for the preſervation of their Healths, (a thing ſaid he, which was in their own power) and who as ſoon as they had done, wallowed themſelves in all ſorts of Debauches.

Several Nations in antient times, preſcribed no certain time for eating, and took no Victuals, but when they found themſelves hungry. We cannot abſolutely determine the Hours, and how many meals we ought to eat a day: Appetite and habit, ought to decide this matter; for example, thoſe who have been uſed to two or three Meals a day, at certain Hours, and find themſelves well upon it, ought to purſue this way of living, till ſome thing cauſes them to change it. However, we may ſay in general, that the moſt univerſally received cuſtom, and ſuch as ſuits us beſt, is to make two meals a day, *viz.* Dinner, and Supper. Several People, eſpecially Children and old Folks, add two more, which are Breakfaſt and Beaver, and the reaſon is, becauſe Children being by the great Fermentation of their Humours, ſubject to diſſipate the ſame much, and ſtanding in need of recruiting more than others, and old People eating but little at every meal, ought to do it the oftner.

It's a great diſpute among Phyſicians, whether in general, we ought to eat more at Night, or in the Morning. *Hypocrates*, *Celſus* and *Galen*, pretend 'tis more wholſome to make ſmall Dinners, and large Suppers, than otherwiſe the contrary; and the reaſon *Galen* gives, is that Foods are ſooner and more perfectly digeſted, while we are aſleep, than waking; and that the ſpace between Supper and Dinner, is double of that between Dinner and Supper.

Actuarius and *Avicen*, pretend the contrary, and would have us eat more at Dinner, than at Supper; and the School of *Salernum*, seems to be of the same Opinion, by these two Verses.

Ex magnâ cœnâ stomacho fit maxima pœna,
Ut sis nocte levis, sit tibi cœna brevis.

As for my part, I think that those who are in good Health, may eat as much at one of the two Meals, they make a day, as at the other; and even a little more at Supper, than Dinner, provided they do not exceed the bounds of Moderation; the reason is, that a Man who is in good Health, is capable of bearing this small irregularity: But yet I am of Opinion, that 'tis generally more wholsome, for those especially, who are of a weak and tender Constitution, to eat less at Supper, than at Dinner. Yet it is, not because I am not of *Galen*'s mind, that Foods in the Stomach, are at least as well digested when we sleep, as when we are awake. In short, Foods, when we are asleep, float less in the Stomach, and the Animal Functions being, I may say, at rest, the Animal Spirits glide more abundantly into the Channels, appointed for the Natural and Vital Functions, from whence it follows, that they must be better done: But this reason is not sufficient to determine us absolutely, to eat more at Supper, than at Dinner. In short, we ought to eat Victuals, only with a design to repair the Decays of the parts of the Body, and so should proportion, as much as in us lies, the quantity of our Food, with the waste of our parts: But we waste less after Supper, to Dinner time, than we do from Dinner, to Supper time: For tho' the space between Supper and Dinner were double, to that between Dinner and Supper, we do however use a great part of this time, in sleep and rest, when we waste a

great deal less, than when awake, or in motion. It's easie to prove this Truth.

It follows, according to the explication we have given of Hunger, that it must increase in proportion to the waste we sustain in our Bodies, and that it is a very manifest Sign of it: This being allowed of, there is hardly no body but has observed, that all the Night while he sleeps, and even for some time after he awakes in the Morning, he in a manner feels no hunger, tho' it may be sometimes, Ten or Eleven hours since he Supped. Moreover we find, that those who sleep, when not used to it, after Dinner, are not so hungry at Supper, as if they had not slept. We find also, that those who spend all the Night without sleep, or do not sleep as much as they were wont to do, or have broken sleeps only, are sooner and more hungry than others.

Lastly, Experience teaches us sufficiently, that it is more wholsome to Sup lightly, than plentifully; and *Cardan* says upon this occasion, that he had seen and confered with several Persons, that lived to be a Hundred years old, who declared to him, that they had always made it a rule to eat little at Night. In short, how many ill effects do we find of eating large Suppers, and the reason is, because the solid parts having but little need of being recruited, in time of sleeping; the Mass of the Blood remains a great while incumbered with the weight of the viscous and gross parts of the Stomach, which hinder it to Circulate, as easily as before, and send too great a quantity of Vapours into the Brain, cause Obstructions in the small Conduits, as also, heavineſs and difficulty of Breathing.

As for the Method to be prescribed, concerning Foods, you must not in the first place, give your self a Loose, in eating of several sorts of Dishes at a Meal; for besides, that this will make us always eat more than is necessary, it happens

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alſo, that theſe different Foods, hinder the digeſting of one another. Secondly, we ought always at the beginning of Meals, to eat thoſe Foods that are moſt liquid, and eaſie of Digeſtion and then the harder ſorts; to the end that the firſt having an eaſie paſſage through the Stomach, and going into the Milky Veins, may make the way clear, for thoſe that follow, which are to continue longer in the Stomach and Entrails. Laſtly, we are to ſhun every thing, that may obſtruct the digeſting of Foods; ſuch as immoderate heat, and too violent Exerciſe, which diſſipates the Spirits too much; too much drinking, which cauſes the Victuals to float in the Stomack, and ſleeping preſently after eating: For though many People do better digeſt their Victuals when aſleep, than awake; however, 'tis neceſſary we ſhould for ſome time after Meals, converſe with our Friends, about ſome agreeable things, and to take a few turns, that ſo we may recall the natural heat, and put it in action, from whence we have this Verſe.

Poſt Cœnam ſtabis, aut paſſus mille meabis.

We ſhould alſo, during the time of digeſting our Victuals, forbear too ſerious Applications of Mind; and in a Word, any thing that is apt to cauſe violent Diſtractions in the Animal Spirits, and to hinder the natural heat from continuing the work it hath begun.

Food, before it is fit to recruit the ſolid parts of our Bodies, is prepared ſeveral ways, and undergoes various changes: It's at firſt cut, divided and chewed by the Teeth; after which, the ſalivary Glands, which are numerous enough, and whoſe excretory Channels diſcharge themſelves into the Mouth, afford a liquor which ſerves to Water the Food, and to bring it into the form of a Paſte: When it is in this ſtate,

it goes down the Throat into the Stomach where by a Fermentation cauſed in the parts of it, it aſſumes a new form, and is changed into an Aſh-coloured Liquor, called the *Chyle*: There are ſeveral Cauſes, that concur to effect this change.

In the firſt place, the Salivary Liquors which continually ſupple the Glands of the Stomach; this Liquor hath been the occaſion of great diſputes among ſeveral Phyſicians, who have taken upon them, to determine the particular Nature of it. Some pretended it was Acid, and even that its acidity, was prevalent enough, ſince it muſt be ſuch as could diſſolve the greateſt part of the Foods we take; others have thought, that this Juice not only contains Acid parts, but alſo Salt, Alkaline and Sulphurous ones, *&c.* by the help of which, it's proper for attenuating the different parts of the Foods, and ſerves to menſtruate the ſame, in ſo much, that they have not ſtuck to give it the Name of the univerſal Diſſolvent, or the Alkaeſt, which *Vanhelmont* ſo much extolls.

But if theſe two Opinions were never ſo little conſidered, they would be ſoon found to be defective; for in the firſt place, it is not neceſſary we ſhould attribute ſo great an Acidity, to the Salivary Juice of the Stomach, in order to make out the nature of Digeſtion. In ſhort, this Juice would operate as much upon the ſides of the Stomach, as upon the Foods, and cauſe prickings, and conſiderable Inflamations in that part: Yet we are not bound to believe, that Foods are diſſolved in the Stomach, in the ſame manner as Mettle, is by Aqua-fortis. Nature acts by thoſe ways that are Gentle and Suitable to our Conſtitution, as we ſhall ſhew hereafter. Indeed, it may happen in the caſe of great Hunger, and of Sickneſs, that the Salivary Juice of the Stomach, proves to be ſuch as is repre-

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ſented to us; but this does not come to paſs, when it operates in its own natural way.

As for the ſecond Opinion, I think it is unneceſſary to have recourſe to the multiplicity of acid, ſaltiſh, alkaline and ſulphurous Particles, in order to underſtand how Food is digeſted. The Salivary Liquor, operates chiefly by its Watry parts, which ſteep the Foods in the Stomach, and thereby put their own Salts upon acting; in the ſame manner, as a little Leaven mixed with Dough, helps Fermentation. It's alſo for the ſame Reaſon, that ſome Remains of the laſt Meal, that ſticks in the Wrinkles of the inward Membrane of the Stomach, and grows eager therein, by mixing itſelf with freſh Food, may ſerve to help Digeſtion.

The ſecond Cauſe, which concurs to digeſt Food in the Stomach, is the heat, which not only proceeds from the Bowels in the lower part of the Belly, but alſo from the Execrements contained in thoſe parts: This ſweet and temperate heat, does very near produce the ſame Effects upon Food, as that of the Dung Chymiſts make uſe, in order to the Digeſtion of many ſorts of Things.

Laſtly, the Muſcles of the Midrif and Abdomen, by their repeated Compreſſions, Diſtill a great quantity of Liquor from the Glands of the Stomach, and more and more divide and attenuate the parts of the Food.

When the Chyle has been ſufficiently wrought, and perfected in the Stomach, it deſcends into the *Duodonum*, where it obtains a new degree of Perfection, by its meeting with the *Pancreatick* Juice and Biles: Theſe Liquors coming to mix therewith, help to make it more fluid, attenuate it anew, and precipitate its groſs parts; after which, it eaſily gets into the Milky Veins, which convey it into the adjacent Reſervatory, where 'tis ſteeped anew by the *Lympha*, which draws

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nigh in great plenty. Lastly, it gets up into the *Canalis Thoracica*, from thence to the subclavial Vein, and so into the right Ventricle of the Heart, by the upper *Vena Cava*: When this Chyle is mixed with the Blood, it's rarified anew, by the volatile and exalted parts of the Blood, by the saline and nitrous particles of the Air, that are continually mixing themselves with this Liquor; and lastly, by the repeated Beating of the Heart and Arteries: It's moreover necessary, that for some time, it should retain yet its chylous Consistence, whereby 'tis fitted for nourishing and repairing the solid parts: For I am firmly of Opinion, that as soon as it becomes Blood, it's no longer for this use, as we shall endeavour to prove.

We may by a Mechanical solution, distinguish two sorts of parts in the Liquor, that runs in the Arteries and Veins: The one is essentially Red, and may be looked upon as a Chyle, which by long and successive Fermentations, hath acquired such a degree of Attenuation, as is requisite to make it real Blood: The truth of this Argument, is proved plainly by Chymical Operation, where by boiling for some time, a Part of the Chyle or Milk, with two parts of Oil of Tartar, makes the Liquor, as White as it was before, grow Red.

The other part of the Liquor, found in the Veins and Arteries, is but superficially Red, for it loseth this Colour, the more it is washed: This is easily condensed, by reason of its viscous and gross parts. It's of the consistence of Gelly, and does not differ from the Chyle, saving that having circulated for some time, with the Sanguine Liquor, It's a little more refined than the other. However, there is more reason to call it Chyle, than Blood, since it still retains a chylous Consistence, and a Whitish Colour, and hath not yet acquired the true Characteristick of Blood, which consists in a strong Attenuation of

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the parts, that produces the Red Colour, as before obſerved.

Now beſides the parts already mentioned; we may alſo obſerve two ſorts of Seroſities, in the Liquor of the Veins and Arteries; the one which is purely Watry, and fluid throughout the whole Maſs; the other which is Oily and Balſamick, and being put upon the fire, is eaſily congealed: This laſt ſerous part, may be called the moſt ſubtil, and moſt refined part of the Chyle.

By this Mechanical Solution, you may ſee, that the Blood conſiſting of thin parts, that are much agitated, is not fit for condenſing the Fibres of the parts, in order to the Nouriſhing them in the Veſſels. On the contrary, the parts of the Chyle being viſcous and glewy, may eaſily ſtick to, and incorporate with thoſe ſame Veſicles, and there loſe their Motion. Moreover, it's obſerved, that all the ſolid parts of our Body, are naturally of a Whitiſh Colour, that the Juices extracted from them, are very like unto the Chyle, and that they are Red, but only ſuperficially. For Example, if you waſh the Liver well in hot Water, it will loſe its Red Colour, and become Whitiſh, which by the way, does give us a farther Reaſon to believe, that the Blood doth not properly yield Nouriſhment to any part. Moreover, it's obſerved, that many lean Perſons are full of Blood, and that fat People have not ſo much of it; and the reaſon perhaps is, becauſe the Chyle in the firſt, ſooner turns into Blood, by reaſon of the greater Fermentation it undergoes, which renders it unfit to Nouriſh the ſolid parts: On the contrary, the Chyle in the other, being ſubject only to a moderate Fermentation, ſtill retains more of its chylous Conſiſtence, which makes it quickly forſake the Liquor with which it circulated, in order to unite in all void places, with the ſolid parts, to which 'tis convey'd. In ſhort, for the better underſtanding

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how the chylous parts yeild Nouriſhment, you muſt know, that the Chyle according to its different Degrees of Attenuation, doth more or leſs eaſily paſs thro' the Pores of the different parts of the Body; in ſo much, that in one condition, 'tis proper for nouriſhing the Fleſh; in another the Sinews, in a Third the Griſles, in a Fourth the Bones, and ſo on.

It may perhaps be objected againſt me, that I aſſign no Office to the Blood, ſince the Chyle contributes alone to the Nouriſhment of the parts.

I anſwer, that the parts of the Blood, have ſeveral uſes, firſt, they digeſt, and quickly bring the chylous parts to a perfection, as before noted: Secondly, they make uſe of them as a Vehicle; and laſtly, they concur with the Airy particles, in the generation of the Animal Spirits.

A TREATISE OF FOODS.

PART I.

Of Foods made of Vegetables, or Plants.

A PLANT is an Organical Body, to which a Root and Seed is essential; this Body usually produces Leaves, Stalks, and Flowers: It consists in all its parts of Pipes or Channels; the one containing those Juices which are necessary for the Vegetation of the Plant and serve for Veins and Arteries, by conveying the Juice to the top of the Plant, and back again to the very Root; the others are full of Air, and ought to be looked upon as it were the Lungs of the Plant; they are called *Traces* by the Illustrious *Malpighi*, who was the first discoverer of this admirable structure. These two sorts of Vessels are united in the Stalks, and dispersed in the Roots and Branches; they do not immediately join with one another, but leave intervals between, that are filled with many small Vesicles which receive the Matter convey'd into them by the Pipes. *What a Plant is.*

We say that a Root is essential to a Plant: Indeed no Plant can live or grow without it, since 'tis that which first receives the Juices of the Earth, and makes them fit to be sent into the other parts. We do not say the same thing, in respect to Stalks, Leaves, Flowers, and Fruits; for we find Plants that want some of these parts, and yet cease not to grow and live. For Example, *Sow-bread*, and some sorts of *Mushrooms* have neither Stalks nor Leaves; other Plants there are which bear no Flowers, as *Fern*, *Maiden-hair*, *Polypody*, &c. As for the Seed, that we look upon as essential to the Plant as the Root is, tho' it be not always so discernible. There are several sorts of *Mosses and Mushrooms*, as well as many Plants that grow in the bottom of the Sea, whose Seed we do not know; however we do not conclude from thence, that they have none, but only that their Seed is so small that it cannot be discerned; or else that this same Seed is so slightly joined to the body of the Plant, that the least Wind or Agitation separates the same from it; and hence it is that when we come to search the Plant we find none of it; this Opinion is very well grounded. In the first place, since 'tis certain that those kinds of Plants whose Seeds we have discover'd, proceed also from Seed, 'tis to be presumed with good reason, that those Plants whose Seeds we have not yet discover'd, yet must proceed from them. Since the Author of Nature always acts by the most plain Methods, and that that same is most natural and less subject to change, as we shall prove hereafter. In the next place, what can we conceive of the successive production of every Plant? shall we say it proceeds from a fortuitous conjunction of some Principles which meet together and form this admirable frame. For besides, that we cannot well comprehend how pure Chance can in such a manner, and with so

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much Art set in order such a great number of Parts, which so indispensibly stand in need of one another, for the support of the vegetable Life. We cannot imagine, if this Principle be admitted, why new species of Plants do not grow every day.

It's best therefore we should have recourse to a clearer and more certain Cause, *viz.* to the Author of Nature, who in the beginning of the Creation having produced the first Plant of each kind, lodged therein all the Veins or Roots of the same kind of Plant, in such a manner, that all future Generations were no more than the explications or unfolding of the production of the first shoot. Having gone thus far, it will be no hard matter for us to conceive how all these Shoots or Germs might have been comprehended in one only, since Reason dictates to us that matter is divisible *ad Infinitum*; besides 'tis easie to be understood, that each Germ contains in little all the parts of a Plant, as you may see before your Eyes in Seed dissected. For instance, in a Bean, wherein the *Radicula* represents the root of the Plant in little, and where you may discern all the other parts in the same manner.

We conclude then, that all Plants proceed from Seed; and we do not only compare these Seeds to small Eggs, but also the Life and Nourishment of Plants to those of Animals. In short, the *Germs* both of the one and the other, are but Embrios, where all the parts are couched within a very small compass; the Sap, which is an intermixture of the humidity of the Earth with the moistures and farinous part of the Seed, extends and unfolds those small parts in the same manner as the nourishing Juice hatches the Eggs of Animals. As to the Life and Nourishment of Plants, they proceed from the Juice contained in their Pipes, that by the means of

the root rises continually from the Earth, and so circulates, rarifies, and distributes it self into all the parts of the Plant. This Juice swells the little Bags, and following the different modifications thereof, filtrates athwart the different parts of it. For Example, that which is most pure and fine, serves to nourish the Flowers, and Fruits, that which is not so, supplies the Branches, Leaves, and Root; the most gross and earthy serves for the Bark, the most Oily is for Gum and Rosin, just the same as we find it in Animals, where the Food they receive into the stomach, passes afterwards into the Blood, circulates in the Vessels, and pursuing its different degree of attenuation, serves to nourish the different parts of the Body. We may also add, that as these Aliments are subject to various alterations, according to the different parts of the Body wherein they are, so the Roots give the first formation to the Juice they immediately receive from the Earth, after which the Stalks prepare it for the Leaves, and the Leaves for the Flowers, which may be also consider'd as the Bowels design'd for the Seed, as the Testicles of all Women are appointed for containing the Eggs, by the help whereof, Animals are multiplied.

Tho' several Plants are fed by the same Juice which they receive from the Earth, yet they have very different Vertues, Taste, and Smell; and this proceeds from the natural disposition of their Pipes or Conduits, which admit but of part of the Juice of the Earth that most agrees with them; or because this Juice in the Pipes is subject to different fermentations and workings that much alter it. The particular disposition of the Pipes of a Plant is in like manner the Cause why one requires one Climate, and another sort another Climate; one the Sun, the other the Shade, one moisture, and the other drines,

drineſs, one a fat Soil, and another that which is Sandy and Stony. Many Plants thrive in the Neighbourhood of others, while ſome ſorts die, or cannot thrive to any purpoſe in ſuch Neighbourhood. Laſtly, there are ſome which neceſſarily require to be Cultivated, and others to which Cultivation is hurtful.

In former times, when People were contented with a little, and that that delicacy and pernicious tenderneſs, which now is but too much in vogue, was not known; in thoſe Times I ſay, when Temperance and Frugality were in their full luſtre Men made uſe of but plain Foods, and ſuch as were eaſily prepared; I mean Fruits, and other Plants which the Earth plentifully ſupply'd them with, according to *Ovid*, in the 15*th* Book of his *Metamorphoſis*:

——*Ætas, cui ſecimus Aurea nomen,*
Fœtibus arbuteis, &, humus quas educat, herbis
Fortunata fuit.

They had reaſon to call this the Golden Age, for beſides that Men were better and more Vertuous than they are now, which yet I ſhall not take upon me to demonſtrate in this place; they were alſo more ſtrong and robuſt, lived longer, and were ſubject to leſs Diſeaſes than we. In a word, it may be ſaid that the Food which Plants afford us, are in ſome meaſure to be preferred before all others, becauſe they are lighter, eaſier of digeſtion, and produce more temperate Humours; and for that reaſon our firſt Parents, who lived upon this ſort of Aliment were much hailer than we; they were ſo ſavoury to them, as ſalted and ſeaſoned Meats are now to us, which we order a thouſand ways, and are for the moſt part injurious to our health, becauſe they excite violent fermentations in us, which corrupt our humours, whereby the ſolid parts of the Body loſe their recurring

vertue, and at last the principles of Life are destroy'd. And therefore we ought not to think it strange, since we have taken the pains to find out such a multitude of different Foods which were unknown to our Ancestors, that we have introduced a Cloud of Diseases which they knew nothing of.

Here a Conjecture may be made; that it looks as if the Food which the God of Nature designed for us, and what best agreed with us should be Plants, seeing that Mankind were never so hail and vigorous as in those first Ages, wherein they made use of them; moreover, we find in Plants those things that are not only Necessary for Life and Health, but also that Plants are delicious and pleasant: Lastly, we find that Horses, Beeves, and Elephants live upon nothing but Plants, and that these Animals are large, fat, very strong, and rarely out of order, which is a plain evidence that these Aliments are very wholsom.

There are a great many sorts of Plants that are used for Food, the Fruits of some are only in esteem, the Roots of others; some afford good edible Flowers, and others Seed, while many are valued for their Stalks and tender Leaves, as you may see in the following Chapters.

CHAP.

CHAP. I.

Of STRAWBERRIES.

THERE are two sorts of *Strawberries*, the one Domestick, or such as are Cultivated in Gardens, the others grow wild in Woods and other Places; the first are best, most valuable, and nourishing. *Strawberries* are also distinguish'd by their Colours, for some are Red, and others White; you should choose such as are large, full of juice, ripe, of a good smell, and of a sweet and vinous taste. *Difference* *Choice.*

Strawberries allay the over-violent agitations and sharpness of the Humours, they provoke Urine, create an Appetite, moisten much, are a Cordial, and resist Poison. *Their good effects.*

The nature of *Strawberries* is not bad, they can do no injury, unless they should be taken in too great quantity.

They contain much Phlegm, and essential Salt, and a small quantity of fine Oil.

They agree very well in hot weather with young People that are of a Cholerick and Sanguine Complection. *The Time, Age and Constitution they suit with.*

REMARKS.

THE agreeable smell that exhales from *Strawberries*, plainly shews that the volatile or essential Salts contained therein, are attenuated, dissolved, and exalt their Sulphur, and are united thereunto in such a manner, that being afterwards convey'd, to the Nerves of the Smell, they lightly prick and as it were tickle them, and it is this railing up of the Sulphurous parts of the *Strawberries* that renders them of a vinous and agreeable taste.

Strawberries are moistning and cooling, because they contain many Phlegmatick parts, that are proper to ex-

tend the too sharp and agitated Salts of the Humours; and to moderate their action, or Motion. The essential acid Salts that are in *Strawberries*, may also contribute to produce the good effects of thickning the Humours a little, and thereby moderating the rapid motions of their insensible parts. They pretend that *Strawberries* are a Cordial, and resist Poison, and that probably, because they are composed of some pretty volatile and exalted Principles capable to strengthen the heart, and to keep the liquids of the Body in a just fluidity.

Strawberry-Wine. They make a very pleasant Liquor of *Strawberries*, Water, and Sugar, called *Strawberry-Wine*, and is much used during the great heats of Summer; it cools, moistens and quenches thirst. Wild *Strawberries* have sometimes a sharpish taste, because the Sun not having so much influence upon them as upon Garden *Strawberries*, by reason of the shade of the Trees, their Oily and Saline Principles have not been raised enough, nor sufficiently united one with another, so as to produce such a pleasant and agreeable taste as Garden *Strawberries* have.

Etymology. *Strawberries*, in Latine *Fraga*, is derived from *Fragrare*, to smell well; because they have a pleasant smell.

CHAP. II.

Of *Rasberries.*

Difference THERE are two sorts of *Rasberries* commonly used, *viz.* the White, and the Red; you ought to choose those that are large, full of sweet and vinous Juice, and pleasant to the taste and smell.

Good effects. They are of a moistning and cooling Nature, Cordial, and fortifie the Stomach, they'll sweeten your breath, and purifie the blood, and are reckon'd to be *Antiscorbutick*, and *Antinephretick.*

Ill effects. They easily corrupt in the Stomach, if they continue any time there.

Principles. They contain a pretty quantity of fine Oil, much essential Salt, and Phlegm.

They

They are proper in warm weather, and suit young bilious People, and such in whom the Humours are too sharp, and over-much agitated. *Time, Age, and Constitution.*

REMARKS.

THE *Rasberry* is a kind of a Cultivated *Mulberry*, and bigger than a *Strawberry*, a little hairy, sometimes White, but oftner Red, and made up of a number of small Berries fastned to one another.

Their refreshing taste and smell proceed from their essential Salt, intermixt with some oily parts a little refined, which lightly pricking the Nerves of the Taste and Smell, excite an agreeable sensation in them.

Now *Rasberries* containing very near the same Principles as *Strawberries*, produce also the same effects; in the mean time they are moister and more phlegmatick than the other, and not so compact in their parts, for which reason they easily corrupt in the Stomach, if they continue there too long.

They make a sort of Liquor of *Rasberries* with Sugar and ordinary Water, called *Rasberry-Wine*, much used in the heat of Summer; and the same is as pleasant as that of *Strawberry-Wine*, and endued with the like Vertues. *Rasberry-Wine.*

Rasberry-Flowers are made use of against St. *Anthony's* Fire, and Inflammations in the Eyes. *Rasberry-Flowers,*

As for the Leaves and the Tops of this Shrub, they are of a detersive and astringent Nature, and they are made use of against Gargarisms in the Mouth and the Gums. *Leaves, and Tops.*

Rasberry, in Latine *Frambœsia*, comes from *Fragrare*, to smell well, because it has a pleasant smell, as well as the *Strawberry*. The *Rasberry-Bush* in Latine they call *Rubus Idæus*, because 'tis a kind of a Briar that formerly grew in great plenty upon Mount *Ida*. *Etymology.*

CHAP. III.

Of Goosberries *that grow upon Prickly Bushes.*

THERE are two sorts of them, the one which grows upon wild prickly *Goosberry-Bushes*, and the other upon Garden or Cultivated ones: Those that grow wild are the most common, *Kinds.*

mon, but the other are better, and more pleasant to the taste; they make use of this Fruit, either when green, in Ragous, or eat them ripe off the Trees. Choose the largest, plumpest, and best tasted ones.

Choice.

Good effects. *Goosberries* create an Appetite, they are of an astringent and cooling Nature, they stop Looseness and spitting of Blood, quench thirst, and are good for People in Feavers, mixed with their Suppings; they resist Poison, and hinder the Nobler parts from Corrupting.

Ill effects. They are not good for Melancholy Persons; they sometimes incommode the Stomach, prick and contract it a little too much, especially when they are green.

Principles. Time, Age, &c. They have a great deal of Oil, essential Salt, and Phlegm in them; they are very good in hot weather for Young Bilious and Sanguine Persons.

REMARKS.

GOOSBERRIES in the beginning are green, and of an acid taste, because the acid Salt contain'd therein in a large proportion, is not yet incumbred with Sulphurs, and thus it can operate upon the Nerves of the Tongue very powerfully; insomuch that this Salt being at that time united with nothing else but some proportion of Earth, excites an astringent and stiptick sensation; whereas afterwards the little Oil contain'd in the *Goosberries*, which before was kept back by passive Principles, gets loose; rises, and by the help of fermentation unites it self with the Salts, and divests them partly of their strength; then it is that *Goosberries* are ripe when they have a sweet smell, and yellowish colour. From whence we may conclude, that the more ripe *Goosberries* are, they are so much the less astringent; and so when you have a mind to have *Goosberries* preserved, the green are to be preferred before those that are ripe.

The said essential Salt wherewith *Goosberries* do abound, is the cause of the principal effects wrought by them. In short, they would not create an Appetite, were it not that this Salt lightly pricks the little Fibers of the Stomach; they would not cool and be good for People sick of Fevers, and be endued with the like Vertues; but because this Salt

by

by imparting a little more consistence to the Humours, stops their violent and impetuous motion.

Goosberries are not good for Melancholy Persons, because they increase acid Humours in them, which they are already incommoded with in too great a degree.

A *Goosberry* in Latin is called *Uva Crispa*, because it's like a *Grape*, and hairy. *Etymology.*

It was also called *Grossularia simplici acino, à cute fructus grossa*, because the skin of this Fruit is a little thick, and that it grows in Berries, or separate Grains, and not Grape-wise.

CHAP. IV.

Of Goosberries *which grow Grape-wise, and not upon prickly Bushes.*

THERE are two sorts of *Goosberries* which grow like Grapes in Bunches, one is Red, and the other White; these last are not so common as the other, they have very near the same taste, both the one and the other ought to be chosen, when ripe, large, round, soft, shining, full of Juice, of a sharpish taste, and good smell. *Difference.* *Choice.*

The Red and White *Goosberries* are cooling, moderate the heat of the Bile, and other Humours, contract the Stomach a little, and resist Poison. Some People by the frequent eating of *Goosberries*, have found some little prickings in their Stomachs; and this over-sharpness of *Goosberries* is allay'd by mixing a little Sugar with them, whereby they will be qualify'd, and rendred less hurtful. *Good Effects.* *Ill effects.*

Goosberries contain a little Oil in them, and a great deal of essential Salt and Phlegm. *Principles.*

They are good in Summer time, for young Cholerick People, and such as are troubled with too sharp and over-agitated Humours. *Time, Age, and Constitution.*

REMARKS.

REMARKS.

THE *Goosberries* which grow in Bunches, called in Latine *Ribes*, are little round Fruit, about the bigness of *Juniper Berries*, they grow upon a Shrub very well known, and are much used in Foods.

The sharpish taste of *Goosberries* proceeds from the acid Salts contained plentifully in them, which are loosned and extended by a sufficient quantity of Phlegm; besides, 'tis this acid Salt that renders *Goosberries* cooling, and proper for allaying the heat of the Bile.

Sugar taken with *Goosberries* allays their over-sharpness, by the Sulphurous parts, which bind up and embarass the acids of *Goosberries*. They make very good Sweetmeats of *Goosberries*, as also a Liquor of them, with Water and Sugar, called *Goosberry-Wine*, used in the height of Summer to cool and moisten the Body.

Sweet-Meats.

Goosberry-Wine.

Syrup.

They likewise make a Syrup of them, much used in Physick, as also in Food; the same being cooling, moistning, and very agreeable to the taste; they mingle it with Water, and give it them to drink who are sick of Fevers.

Goosberry-Leaves.

Goosberry Leaves are Astringent.

CHAP. V.

Of *Cherries.*

Kinds.

THere are several sorts of *Cherries*; first Red ones, of a sharpish taste, and the most common of any; secondly, Red, White or Black Cherries, that are bigger than the other, and of a more compacted Pulp, called a hard Cherry; and lastly, there are small wild black Cherries with a long stalk, pleasant juice, which dies a black or purple. The Cherries ought to be chosen when ripe, juicy, big, plump, and well tasted.

Choice.

Good effects.

They keep the Body open, quench thirst, cool, create an appetite, are a Cordial, and resist Poison. They provoke Urine, and are reputed good for the Diseases of the Head. The Stones

are

are looked upon to be proper for the Stone in the Kidneys and Bladder when taken inwardly. They likewise make use of them for Pains in the Head, arising from a Feaver.

Cherries easily corrupt in the Stomach, they also cause Wind and Chollick; they have more Phlegm in them than any other Principle, a little Oil, and a little essential Salt. *Ill effects.* *Principles.*

They are good for young bilious Persons in hot weather; but old Men, and such as are Phlegmatick ought to abstain from them. *Time, Age, and Constitution.*

REMARKS,

THey never saw any *Cherries* at *Rome*, before that Famous Battle wherein *Lucullus* defeated the Great *Mithridates*. This Conqueror brought some of them from a City of *Pontus*, called *Cerasus*, and now *Cherrisonda*, from the first of which *Cherries* were denominated. This Fruit will not grow every where; there has been great pains taken to Cultivate the *Cherry-Tree* in *Egypt*, but it would never grow and bear Fruit there. *Etymology.*

Cherries are much used in the heat of Summer; the first mentioned by us are the best for taste, and Mens health; not only by reason of their sharpish taste, which creates an appetite, but also because they are moister, and of an easier digestion. And indeed it may be reckon'd a great misfortune in some Countries, especially to the Peasants and Poor, when it proves a scarce year for *Cherries*, because a pound of them, and a piece of bread will easily subsist them without Wine.

Cherries are of a moistning and cooling Nature, because they consist of very watry and phlegmatick parts, which are proper to allay the violent motions of the Liquors; they likewise quench thirst, because these watry parts dissolve, and take away the sharp Salts that are the Cause thereof. Lastly, they keep the Body open, by dilating the gross Humors contain'd in the Entrails, and driving them out.

Cherries consist of a Substance that is not very compact and close in its parts, and therefore they easily corrupt in the Stomach; they also contain a little viscous and acid Phlegm, which pricking the sides of the Entrails, and coming to be rarified by the heat of the Body, causes Chollick and Wind.

They

Sweet-Meats. They make very good Sweet-Meats of *Cherries* by preserving them, and these moisten and cool much, and may be given People in Feavers.

The Cherries must be dried for the better keeping of them, but then they shrink up, because they are despoiled of the Phlegm which keeps them soft.

CHAP VI.

Of *Apricocks.*

Kinds. THere are three sorts of *Apricocks*, the first of which are pulpy, almost round, grow as big as a small *Peach*, flat on the sides; one of which is of a dark Red, and the other Yellowish. The pulp is tender, pleasant, and of a good smell: It contains a very hard and flat Stone, wherein there is a bitter Kernel: The second differs from the first, in that they are of a more whitish Colour, and that the Kernel is sweet. Lastly, the third are smaller than the others, but not so well tasted, and of a yellowish colour. These last grow upon a Tree that is not Cultivated like the rest. *Choice,* In chusing your *Apricocks*, take those that are pulpy, large, well coloured, and well tasted.

Good effects. They moisten, create an Appetite, provoke Urine, are a Cordial, Pectoral, and promote Spittle. An Infusion of *Apricocks* is looked upon to be good to allay the heat of Feavers; they also say that the Kernel of an *Apricock* kills the Worms.

Ill effects. *Apricocks* fill the Stomach with wind, and easily corrup there; and therefore they ought to be moderately taken.

Principles. They contain an indifferent quantity of Oil and essential Salt, and much Phlegm.

Time, Age, and Constitution. They are good in hot weather for young People that have good Stomachs, and of a bilious and sanguine Complection.

REMARKS.

REMARKS.

Etimology.

Apricocks, in Latine are called *Armeniaca*, from *Armenia*, becauſe they were at firſt brought from *Armenia* to *Rome*. The *Greeks* gave them the Name of *Bericocia*, and the Latins *Præcocia*, that is early ripe Fruits, becauſe fit to be gathered before *Peaches*, which do not ripen before *Autumn*, and of which they were reckoned to be a Species.

Apricocks are Fruits of an agreeable taſte, and uſed more for Pleaſure than Health; they cool and moiſten, becauſe they contain much Phlegm, intermixt with a great quantity of acid eſſential Salt, and fit to allay the violent motion of the Liquors, yet they create an Appetite, becauſe this acid Salt lightly pricks the ſides of the Stomach.

In the mean time People ought to be cautious of this ſort of Food, which contains a viſcous and thick Juice, and ſometimes at the very firſt paſſages, cauſes Wind, and crude Humours.

Apricocks preſerv'd.

their Vertues.

They preſerve *Apricocks*, to render them more pleaſing to the taſte, and that they may keep the longer. Being thus ordered, they are the leſs obnoxious, becauſe their viſcous Phlegm is rarified by the Sugar and Boiling. They are alſo more Pectoral than raw *Apricocks*; for beſides the oily and embaraſing parts naturally contained in them, the Sugar wherewith they are preſerved, ſupplies them with other qualities proper to allay the ſharpneſs of the Breaſt. The Kernel of an *Apricock* ſtone has this in common with all bitters, that it kills the Worms.

You may extract an Oil out of them good for noiſe in the Ears, for Deafneſs, and eaſing the Piles.

CHAP. VII.

Of *Peaches*.

Choice.

YOU ought to chooſe ſuch as are of an agreeable ſmell, ſoft pulp, juicy, vinous, well coloured, full ripe, and that are not eaſily ſeparated from the ſtone.

Good Effects.

They help a ſtinking breath, proceeding from corrupt matter exhaling from the Stomach; they cool, moiſten, and are a little opening.

As

Ill-Effects. As *Peaches* are of a soft and moist substance, they easily and soon corrupt in the first passages, *Principles.* cause Wind and Worms: They contain much Phlegm, essential Salt, and very little Oil.

Time, Age, and Constitution. They agree in hot weather with young Bilious and Sanguine Persons, but they are hurtful to old People, to such as are Phlegmatick, and have weak Stomachs.

REMARKS.

A *Peach* is a Fruit well known, and much in use for the excellency of its taste; most of the ancient Authors ascribe many ill effects to it: *Galen* makes it to be very pernicious, and yet we do not find it has so many ill qualities, unless when 'tis not ripe enough, or used to excess, for in those Cases it produces Wind and indigested Humours arising from the viscous Phlegm contained therein.

Peaches are good against stinking Breaths, they having a pleasant smell; and besides, consume the corrupt Humors that are in the Stomach; they open the Body a little, either by dilating the gross and Earthy Humours that are in the Bowels, by the Phlegmatick parts wherewith they abound, or pricking the intestinal Glands by the help of their acid essential Salts, which from this irritation furnishes more Liquor than before. Lastly, *Peaches* are very moistning and cooling, because, for all we have already observed, they contain much Phlegm, and acid essential Salt.

Peaches preserved. They usually mix a little Sugar with *Peaches* when they eat them, this makes them the more wholsom, for the Sugar corrects and rarifies their viscous Phlegm. They also preserve *Peaches* in order to make them more agreeable to the taste.

Renaud assures us, that in order to know what Colour a *Peach* is within, you need do no more than examine that of its Skin, for the pulp of the *Peach* is Red, if the Skin be so, Yellow, if the Skin be Yellow, and party-coloured if the Skin be so.

Peaches are usually eaten in Wine, and as the Wine does in a manner lose all its Vertue when they are steeped *Error of the Ancients.* therein; this Circumstance gave the Ancients occasion to believe that this Fruit was noxious, and deposited a certain malignant quality into the Wine; but they did not observe, that a *Peach* being of a porous and Spongy Nature, supped up the Spirits of the Wine, and made it Watry, without communicating any such supposed malignity to it.

The

The Kernel of the *Peach* contains much Oil and essential Salt, it is good against Worms; you may force out of it an Oil that is accounted good for noise in the Ears. This Oil by the help of its essential Salts, rarifies and expells the viscous Humours, which by their lodging in the Ears, cause disorders therein. *Kernel of the Peach.* *Its Oil.*

The Flowers and Leaves of a *Peach-Tree* are also used for killing the Worms, they are purgative, and opening. *Flowers and Leaves of a Peach.*

Peaches in Latin are called *Persica Mala*, because the *Peach-Tree* was first brought out of *Persia*. *Etymology.*

CHAP. VIII.

Of *Plumbs*.

IT's both difficult and tedious to describe here all the different sorts of *Plumbs*, which are almost innumerable; there are those that are White, Green, Grey, and of several other Colours; they also deduce a difference between them from their bigness, form, taste, and the Places where they grow. Thus some are large, small or middle sized; others round, oval, or oblong; some sweet, sharp, or harsh, and accounted more or less so, according to the Places from whence they are brought. Of all the sorts of *Plumbs*, those are the best in their kind, which have a tender and fine Skin, are sweet, of a pleasant taste; and lastly, that are fresh gather'd, and before Sun-rising. *Kinds.* *Choice.*

They are of a moistning, cooling, softning and laxative Nature; they quench thirst, and create an Appetite. *Good effects.*

Those that have a weak Stomach, and cannot easily digest their Food, ought not to eat *Plumbs*, for they do much weaken it; besides, they produce a quantity of gross and Phlegmatick Humors, and therefore they are not good for Aged and Decrepid Persons, and such as are full of Phlegm. *Evil effects.*

Principles. Time, Age, and Constitution.

Plumbs contain a little Oil, much essential Salt and Phlegm; they are good in hot weather for young People that are of a bilious and Sanguine Constitution.

REMARKS.

AS there are a great many different kinds of *Plumbs*, there are some of a very pleasant taste, and used at the best of Qualities Tables; others are of so bad and disagreeable a taste that they cannot be eaten. *Plumbs* also differ in respect to the effects produced by them; those that are commonly used for Foods, are of a moistning, laxative and softning Nature; those on the contrary, that are stiptick and harsh, such as Wild *Plumbs* be, are astringent, good to stop Bleeding, Loosness, and Vomiting. These two sorts are used in Physick. For Example, the pulp of the black *Damascene* is the chief Ingredient of a Purging Electuary. The *Acacia Nostras* is nothing else but the thickned Juice of the *Wild Plumb*. This last is made use of upon such Occasions where you would bind the Body. These two contrary effects proceed from the different disposition of the Principles whereof each of these *Plumbs* are composed. As for those which are harsh, we have room to conjecture, that the acid Salts are united to Earthy Particles, fit to consume the superfluous moistures, which relax and debilitate the Parts. Then for the other, which are of a more agreeable taste, the acid Salts are more at liberty, and float in too great a quantity of Phlegm, for which reason these *Plumbs* are softning and laxative, and therefore are not good for those who have a weak Stomach, and are full of Phlegm.

Acacia Nostras.

Plumbs preserved. Prunes.

They make good Comfits of several sorts of *Plumbs*, they are also dried in an Oven, and then they are called *Prunes*; they also ought to make choice of such as are new, tender, soft, and of a good taste. They have likewise the same Vertues as *Plumbs*.

CHAP.

CHAP. IX.

Of *Apples.*

Kinds. THere are so many different sorts of *Apples*, that 'tis impossible to describe them all: they vary in their form, bigness, colour and taste. There are those also that have something of a *Pear* in them, and that proceeds from the Grafts made upon *Apple-Trees.* *Choice.* You ought to choose such *Apples* as are plump, good coloured, well tasted, and above all, full ripe.

Good effects. They are Pectoral, cause Spitting, open the Body, and are Cordial and Cooling.

Ill effects. They are not at all good for those who have a weak Stomach. Boil'd *Apples* are to be preferred before those that are raw, because they are of easier digestion.

Principles. They all of them contain much Phlegm, Oil, and essential Salt.

Time, Age, and Constitution. They are wholsom at all times for young Bilious Persons, Melancholy People, and such as have a good Stomach.

REMARKS.

Apples are Fruits very well known, and much used for Food; the *Apples* commonly made use of, and such as are well tasted, moistning and cooling, are Pectoral, and open the Body, because they contain an Oily and Phlegmatick Juice within them fit to produce these good effects. They are not at all proper for those that have a weak Stomach, because this Juice does but weaken it still the more.

Boiled *Apples* are to be preferred before raw ones, because boiling takes away the undigested moisture that is in them, which makes them a little windy.

Apples which are kept all the Winter are better than the others, because they have a longer time for the over-raw

moisture that is in them to evaporate; and in that respect they are also more pleasing to the taste; they ought not to be boiled before they are full ripe, for the Juice that is in them before that time not being well digested, and too gross, they cause a stoppage in the Vessels.

The more sweet and pleasant Apples are, the more wholsom they be, and therefore those which either from their acid or stiptick Nature have not this good taste now mentioned ought to be avoided. For Example, you ought not to use those wild Apples that grow in Woods and Mountainous places, for they are sour and astringent; however they may be good for those who have Diarreha's, or some disorders in the throat, for which stiptick and astringent things are very good.

Apple-jelly They make a very delicious and wholsom comfit of Apples, called Apple-gelly, and the same is moistning, cooling, pectoral, and much used.

Etymology. Apple in Latin is called *Malum à μέλω*, to Cure, because this Fruit is much used for Food, and Health.

CHAP. X.

Of *Pears*.

Kinds. Choice. THere are several sorts of *Pears* as well as of *Apples*, that differ in form, bigness, colour, taste, and smell; the best are those that are sweet, full ripe, plump, and that are neither harsh nor stiptick.

Good effects. *Pears* create an appetite, and fortifie the Stomach; those that are of a harsh or sour taste, are more astringent than the others, and fitter to stop a loosenes.

Ill effects. Those that are subject to the Cholick ought not to use *Pears*, neither ought they to be eaten before other Victuals.

Principles. They contain much Oil, and essential Salt.

Time, Age, and Constitution. They suit at all times to any Age and Constitution, provided they be moderately used.

REMARKS.

REMARKS.

Pears are Fruits much in esteem for the goodness of their taste, most sort of Pears fortifie the Stomach, because they contain a thickish Juice, full of earthy parts, fit to give a greater consistence to the liquors, and to swallow up the superfluous moistures that weaken the Parts. Those Pears which have a harsh taste are more astringent than the others, because their Juice is thicker, and more earthy.

The Juice of the Pears being thicker, as before noted, there is time required to digest and ferment the same in the Stomach, and therefore by its long stay there it causes Wind, and even the Cholick in some Persons.

To render Pears the easier of digestion, they boil them, and mix a little Sugar with them, whereby they are rendred more wholsom, according to that Line,

Cruda gravant stomachum, relevant Pyra cocta gravatum.

Pears ought not to be eaten before other Victuals, because they may continue too long in the first passages, cause obstructions there, and so hinder other Foods taken afterwards from passing thro'.

The Kernels of a Pear are good for killing the Worms, and to prevent putrefaction. *Pear-Kernels.*

Pears in Latin were called *Pyra*, & *Pyramide*, because they have one end like a Pyramid. *Etymology.*

The Wild-Pear-Tree in Greek is called ἄγρας, from the Verb ἄγειν to strangle, because the chewing the Fruit of this Tree closes up the Fibres of the Mouth and Throat in such a manner, as if a Man was like to be strangled by it.

CHAP. XI.

Of *Figs.*

THere are several sorts of *Figs* that differ in form, bigness, colour, and taste; whatever kind they be, you must choose such as are soft, juicy, and of a good taste; those that have a tender and delicate Coat are more easily di- *Differences.*

gested than others; however they ought not to be eaten 'till the Skin is taken off, and that they are full ripe.

Good effects. They are very nourishing, quench thirst, allay sharp humours in the breast; they are likewise looked upon to be good against the Stone in the Kidneys, and to resist Poison: They make Gargarisms of them for Distempers in the Throat and Mouth, and they are also outwardly applied for to soften, digest and hasten suppuration.

Ill effects. The immoderate use of this Fruit usually causes Winds and Crudities, and therefore 'tis pernicious to those that are subject to the Cholick, it also very often causes the Bloody-flux.

Principles. Time, Age, and Constitution. It contains a small quantity of Oil, essential Salt, and much Phlegm. It agrees with any Age and Constitution, provided it be ripe.

REMARKS.

THE *Fig* is a very delicious Fruit used at the Tables of the best Quality; when they are about the bigness of a Pea, they are in Latin named *Grossulus*; when they are grown larger, yet not full ripe, they are named *Grossus*, and *Grossa*, and lastly, when fully ripe *Ficus*. It grows to the bigness and in the form of an ordinary Pear.

Tho' the Fig-Tree be cultivated in temperate Climates, yet the Figs there produced are not to be compared with those growing in *Languedoc*, *Provence*, and other warm Countries; for the goodness of Figs consisting in a perfect union of Sulphurs and Salts which produce a sugared and very pleasant taste, it's easie to imagine, that those produced in these warm Countries receive a larger quantity of Sulphurs and refined Salts; seeing such Places more abound in these Principles than temperates ones do; to which we may also add, that the heat of the Sun, which is more powerful in those parts, digests, ripens and more attenuates the parts of these Fruits, and gives them a more delicious taste.

Figs allay the sharp Humours of the Breast, nourish and moisten much, because they contain a viscous and oily juice, fit to embarass the sharp Salts that prick the Breast, and to repair the solid parts that have been dissipated, by condensing and congealing the same in all their own small vacuities. In the mean time this juice produces several

ill

ill effects. In the first place, it renders the Figs hard of digestion, by the dulness and grosness of their parts; then it causes Wind, and the Cholick, by being rarified in the Bowels by the heat of the Body; and lastly, it very often occasions the Bloody-flux; for growing eager by its long continuance in the Bowels, it corrodes and ulcerates those parts.

They dry Figs in an Oven, and when they are dried, they are in Latin called *Caricæ*, or *Ficus passæ*, they are much used in Physick, and Foods; they are easier of digestion than others, because by this manner of ordering 'em, they are divested of a good part of their viscous Phlegm.

India-Figs are so called, because they come from a Tree that grows in the *Indies* near *Goa*; they are in shape like our Figs, with this difference, that they are as red as blood both within and without; they are sweet, and good to eat, yet do not taste so well as those that grow in *Europe*. These Figs have very near the same Vertues as the others, and the bark of their Tree serves to make Stuffs of. *Figs of India.* *Vertue.*

A Fig in Latin, *Ficus*, *à φυ'ω*, to *Produce* and *Generate*, because the Fig-tree multiplies apace. *Etymology.*

CHAP. XII.

Of *Quinces*.

THere are Three Kinds of *Quinces*; the First of which are Small, very Odoriferous, Downy, Green at first, then turning a little upon the Yellow, when they have attained to their full Ripeness; the Second are larger, not so Odoriferous, less Downy, of a soft Pulp, and pale Colour; the third are those which grow on the wild *Quince-tree*; they are more backward than the others, smaller, and less used; they grow in Rocky Places: You should make choice of the First sort as having more Vertue, and a better Taste; but they ought to be full Ripe. *Kinds.* *Choice.*

They cherish the Heart, fortify the Stomach, stop Loosness, and Bleeding at the Nose; they help Digestion, prevent Drunkenness, and are Opening. *Good effects.*

Quinces,

Ill effects. *Quinces* being eat raw, and before Meals, cause the Cholick, Wind, and bad Digestion; and therefore 'tis proper, before you eat them, to let them be well Boyled, and mix a little *Sugar* with them; by which Management, they'll produce good Effects.

Principles. They contain much acid Salt, Oyl and Phlegm.

Time, Age, and Constitution. They agree at all Times, to any Age and Constitution, provided they be well Boyled, and taken moderately.

REMARKS.

Quinces are Fruits that are not only used for Food, but also much for Physick. They have so pleasant and strong a smell, especially the smaller ones, that they cause many Peoples Heads to ach, which shews they consist of some very volatile and exalted Principles. When they are green they have such a harsh and striptick taste, that you cannot possibly endure them in your mouth; but as they ripen, so they gradually grow sweet, yet when full ripe, they still retain a certain harsh taste, which cannot be removed but by the boiling of them, and therefore *Quinces* are but little eat, unless they be well boiled.

The rough and harsh taste of green *Quinces* proceeds from the strict union there is between their Salts and Sulphurs with the terrestrial Parts; for their active Principles sensibly disengage themselves by the fermentation of the Earthy parts which do detain 'em. Lastly, when full ripe, they retain a harsh taste, because these same earthy parts are in such a manner united to the saline Principles, that they still retain enough for the effecting of that striptick and harsh taste.

Quinces fortifie the Stomach, help Digestion, stop Looseness, and Bleeding at the Nose, because they contain a thick earthy Juice, proper for thickning of those Liquors that were too thin, much agitated, and to swallow up the superfluous moisture that debilitates the Fibres of the parts. They are looked upon to be good to prevent Drunkenness; their gross parts serving to precipitate the Vapours of the Wine, or other Spirituous Liquors, and hindring them to flie up into the Head. It's said if taken before Meals they bind, and if after, they loosen the Body. However, I am of opinion, that let them be taken when they will, they are more of a binding than loosening Nature. It's also said they are good against Poison, and that the

the *Spaniards* before they went to Fight the *Africans*, provided themſelves with ſtore of *Quinces*, that in caſe they ſhould be wounded with poiſoned Arrows, they might the more eaſily be Cured, tho' I ſhould not for my part truſt much to this Remedy.

When *Quinces* are raw, they contain a viſcous and groſs Juice, which fermenting in the Stomach and Bowels, there cauſe Wind and Cholick. They preſerve *Quinces* with Sugar, and thereby they make them more wholſom. *Quinces Preſerved.*

They likewiſe make ſeveral Stomachical Compoſitions of *Quinces*, ſuch as *Quiddeny*, *Quince-Syrrops*, and divers others, that ſerve as well in Health, as in Sickneſs.

Quinces were brought to *Rome*, out of *Syria*, and are called *Cydonia*, from *Cydon* a Town of *Candia*, from whence the *Quince-Tree* was brought to *Greece*. *Etymology.*

They were alſo called *Mala Cotonea*, becauſe they are covered with a kind of Cotton or downy ſubſtance.

CHAP. XIII.

Of *Pomegranates.*

THere are Three general Kinds of *Pomegranates*; the Firſt are Sharp, the Second Sweet, and the Third Vinous, being a Medium between both: You are to chuſe ſuch *Pomegranates* as are large, full of Grains, Ripe, Juicy, and well Taſted. *Kinds.* *Choice.*

The Sweet *Pomegranates* allay the ſharp Humours of the Breaſt, ſtop Coughs, Cool and Moiſten the ſharp ones fortifie the Heart, hinder Vomitting and Looſneſs, create an Appetite, keep down Choler, and allay a Fever: They are more valued in Phyſick than the other Kinds, and ſick Perſons are ordered to ſuck the Grains of them. *Good effects.*

The Sweet Ones create Wind; and as for the ſharper ſort, they are injurious to the Breaſt, as well as to the Teeth and Gums. *Ill effects.*

The ſweet Ones contain much Sulphur, Phlegm, and a middling quantity of acid Salt: The Vinous Ones contain much acid Salt, Phlegm and Oil; *Principles*

Oyl: And Lastly, The sharper sort have much Acidity, Phlegm, and an indifferent quantity of Oyl.

Time, Age, and Constitution.

The Sweet and Vinous *Pomegranates*, at all Times, suit every Age and Constitution, provided they be moderately used: The sharp Ones are wholesom in hot Weather, for Young Bilious People; but they are hurtful to Old Folks, because they bind up and prick the Breast, and make those Persons to breathe more difficultly, who do it already with Pain enough.

REMARKS.

Pomegranates are Fruits well known, and made use of more for pleasure and to create an Appetite than for Food; the difference of taste we find between the three kinds of Pomegranates, arises in those that are sweet from the oily parts, being there in greater plenty than the Salt ones, from which last they take away all their acidity, by encumbering of them; whereas in those that are sharp, the Salts are to be found in a far greater quantity than the oily Principles, and deeply Impress their acidity. Lastly, those that are vinous have a sweet and pungent taste, because their oily and saline Principles meet there in a just proportion, so that the acids being not entirely swallowed up by the oily parts, still retain vertue enough to tickle the little Nervous Fibres of the Tongue with their subtiler points.

The sweet Pomegranates allay the sharp Humours of the Breast, moisten and cool by their watry and sulphurous parts, which are fit to diffuse and embarass the sharp Salts, and to calm their over-violent motion: the sharp ones are astringent, good for Inflamations and Fevers, by thickning and a little coagulating of the Liquors by their acid Salts; as also by keeping under those sharp and exalted Salts, which excite an extraordinary fermentation and boiling in the Humours.

Sour Pomegranates incommode the Breast, Teeth and Gums, by pricking those parts too much.

Experience.

Explanation.

It's said that sour Pomegranates will become sweet, if you put Urine that has stood for some time, Human Ordure, or Swines Dung about the Root of the Tree that bears them. If this be true, 'tis because the volatile Salts and exalted Sulphurs which these things plentifully contain, are distributed into the whole Plant, and uniting

with

with the acids of the Pomegranates, take a great part of their sharpness away.

Pomegranate-Flowers stop Looseness, Running of the Reins, Spitting of Blood, and is good for Ruptures. *Flowers.*

The Rind of the Pomegranate is in Latin called *Malicorium, i. e.* the Hide of the Apple, because this Rind is as hard as Leather. It's also named *Sidium*, from the Feilds of *Sidon*, where formerly they grew in great numbers. It has the same vertue with the Flower. *Rind of the Pomegranate.*

The Seed of the Pomegranate is astringent, or used in Injections. *Seed.*

The Sea-Pomegranate is a hard Body, and petrified, that grows on the Rocks, and in colour and shape like a Pomegranate. *Sea-Pomegranates.*

Pomegranates in Latin are called *Mala punica, à puniceo colore*, from their red Colour. They are also named *Granata, à granis*, because they contain a great quantity of Grains; or else *à Granatensi in Hispaniis regno*, because they grow in great plenty in the Kingdom of *Granada* in *Spain*. *Etymology.*

CHAP. XIV.

Of *Melons.*

A *Melon* ought to be of a very pleasant smell, and exquisite taste, fresh gathered, and ripe enough; the Pulp should be tender, soft, delicate, reddish or yellowish: In a word, 'tis the Taste only that makes a difference between good and bad *Melons*. *Kinds.*

It cools and moistens, quenches Thirst, and creates an Appetite: 'Tis said, That the frequent Use of this Fruit will prevent the Stone in the Bladder and Kidneys. *Good effects.*

It's windy, and sometimes causes great Pains in the lower part of the Belly; and therefore 'tis not good for those who are subject to the Cholick: It's observed also, that the Use of these *Melons* causes Bloody-fluxes and Fevers, but more especially Quartan Agues. *Ill effects.*

It

Principles. It contains much Phlegm, Oyl, and Essential and Volatile Salt.

Time, Age, and Constitution. It agrees in hot Weather, with young Persons that have a good Stomach, and are of a hot and bilious Constitution; but 'tis pernicious to old People, and to those that are Phlegmatick and Melancholy.

REMARKS.

THE pleasant smell and delicious taste of the *Melon*, indicate that a part of its volatile substances are so far freed from gross Principles, as to form an agreeable impression upon the Nerves of the Tongue and Smell. These qualities, which are the chief graces of this Fruit, are to be met with in a larger degree in the Melons that grow in hot Countries, that in those that are in cold ones. The Reason is, because the heat of the Sun in hot Climates has a greater force, and is more powerful in exciting an internal fermentation, whereby the Principles of the Melons are raised up, and separate themselves from the gross Matters wherewith they are embarassed.

The quantity of the Phlegm with which the Melon abounds, renders it cooling and moistning, because it extends those Principles that are sharp and much agitated from the Mass of Blood, and disuniting the same, hinders them from acting with so much violence as before. This same Phlegm filled with an acid Salt, yet creates an appetite, by pricking a little the sides of the Stomach.

As for those Pains and other Inconveniencies caused by the Melon in the lower parts of the Belly, they proceed from a viscous and acid Juice contained therein, which makes so much the more impression, since by its viscosity it remains firmly fixed to the Parts, and which by fermenting and growing more and more eager, wasts and corrupts the Aliments that pass thro' those places; and these Aliments being afterwards conveyed into the Mass of Blood, ferment it different ways, and so produce different Feavers.

Moreover 'tis this gross humidity that renders the Melon hard of digestion, and therefore you ought to drink Wine when you eat this Fruit; for the Wine attenuating this viscosity, hinders it to produce such ill effects.

The Melon Seed. The Seed of the Melon is one of the four grand cold Seeds, it is very lenitive, and they press an anodine Oil out of it.

Etymology. The Melon in Latine is called *Melo à μῆλον*, an *Apple*, because in shape 'tis like unto it.

CHAP.

CHAP. XV.

Of *Cucumbers.*

YOU muſt chuſe ſuch as are long, thick, full ripe, having a thin Rind, and full of a white, juicy, and firm Pulp. *Choice.*

It moiſtens and cools very much, quenches Thirſt, allays the ſharpneſs of Humours, and too great a Fermentation of the Blood, and provokes Urine. *Good effects.*

They are ill of Digeſtion, and produce groſs and phlegmatick Humours. *Ill effects.*

They contain a little Oyl, much Phlegm, and an indifferent meaſure of eſſential Salt. *Principles.*

Cucumbers in hot Weather are proper for young Perſons of an hot and bilious Conſtitution; but weak and tender People, that have a bad Stomach, or are of a phlegmatick Temper, ought to abſtain from them. *Time, Age, and Conſtitution.*

REMARKS.

Cucumbers are Fruits much in uſe for Food, they are uſually yellowiſh, ſometimes white, and at other times green. Theſe Fruits moiſten much, becauſe they contain a viſcous and thick Juice, very fit to qualifie the over-violent motion of the Humours. In the mean time, this Juice makes them hard of digeſtion, becauſe they continue long in the Stomach, and that their parts cannot be disjoined without difficulty; and therefore they ought always to be well dreſs'd and ordered before they are eaten, that ſo this viſcous Phlegm wherewith they abound, may be the better digeſted; you may alſo mix ſome other things with them to help digeſtion, ſuch as Onions, Salt, Pepper, and other things of the like Nature.

We find a number of Seed in *Cucumbers*, which contain a ſweet oily Kernel, agreeable enough to the Taſte: This Seed is one of the four grand Cold Seeds, and much uſed by Phyſicians in Emulſions. It's alſo very qualifying, refreſhing, and moiſtning. It works likewiſe by Urine. *Cucumber-ſeed.*

A Wild

Wild-Cucumbers. A Wild *Cucumber* is very different from that used by us for Food, for it contains a viscous and very sharp Juice; this Juice being thickned, is the *Elaterium* used in Physick, when you would effectually purge away thick Phlegm, and gross and tartarous Humours.

Sea-Cucumbers. They find in the Sea long and thick *Cucumbers*, like ones fingers, who like the Land *Cucumbers* have little bosses or knobs on the surface of them; they grow upon Rocks, are hard and petrified; they be called *Sea-Cucumbers.*

Etymology. *Cucumber* in Latin is called *Cucumis*, or *Cucumer*, *à Curvatura quasi Curvimer*, because the Stalks of this Plant are crooked.

CHAP. XVI.

Of *Pumpkins.*

Kinds. THere are Three Kinds of *Pumpkins*, that differ from one another only in outward Form: The First is Cylindrical, and extraordinary both as to Length and Bigness; the Second like a Flagon, thick, round, and bellied; and the last of the shape of a Bottle, with a big Paunch, and a narrow Neck; and contains also browner Seeds than the other Kinds: Your

Choice. *Pumpkins* ought to be tender, fresh gathered, light, and with a white and soft Pulp.

Good effects. All the Kinds of *Pumpkins* are Cooling, Moistening, allay sharp Humours, and quench Thirst.

Ill effects. They are hard to be Digested, weaken the Stomach, and cause Wind and Cholick.

Principles. *Pumpkins* contain much Phlegm, a middling quantity of Essential Salt, and a little Oyl.

They agree in hot Weather with Young Bilious People, but Persons of a cold and phlegmatick Constitution ought to abstain from them.

REMARKS.

REMARKS.

Pumpkins are large Fruits, fit to be eaten; and they also make use of them for Flagons, after the Pulp is taken out, and that they are dried; they grow easily in cold and moist places, for they want nothing but viscous and gross Juices, which the Soil of those Places abundantly supplies them with.

Pumpkins are moistning and cooling, and qualifies sharp Humours; because they contain a great many dull and viscous parts, as we have observed, and such as are proper to produce these good Effects: These same parts render the *Pumpkins* of difficult digestion, weaken the Stomach, and cause Wind and Cholick.

They usually mix the *Pumpkins* with some Aromatick Herbs, such as *Parsley*, *Onions*, *Mustard*, *Pepper*, and several other sharp and volatile things, fit to attenuate the viscous Phlegm of this Fruit in the Stomach.

They preserve *Pumpkins* with Sugar, in order to make them more pleasing to the taste, and more wholsom. In short, they rarifie their gross substance by boiling them well; and besides, the Sugar, wherewith they are mixed, gives them a little sort of pricking quality, that makes them less insipid to the taste, and more easie of digestion. Preserved *Pumpkins* may be used in Distempers of the Breast, in order to allay the sharpnesses that are there. *Pumpkins preserved.*

Pumpkins contain a great many Seeds, which are flat, oblong, covered with a hard Rind that is a little Woody, whitish or grayish. Under this there is a small sweet and very pleasant Kernel, which contains a great deal of Oil that may be easily pressed out of it, and is proper to soften the Skin, and make it more smooth. The Seed of the *Pumpkin* is one of the Four Grand Cold Seeds; it's Pectoral, works by Urine, cools and moistens much. *Pumpkin-Seed, and Oil.*

Pumpkin in Latine is called *Cucurbita*, *quasi Curvata*, because the Plant is naturally crooked, if it be not supported. *Etymology.*

CHAP. XVII.

Of *Gourds.*

YOU are to chuse such as are big, pulpy, firm, whitish or reddish, and of a sweet and agreeable Taste. *Choice.*

The

Good Effects. The Pulp of the *Gourd* Moistens and Cools, allays the sharpness of Humours in the Breast, and qualifies the over-violent Motion of the Humours.

Ill effects. The *Gourd* causes Wind, and breeds gross Humours.

Principles. It contains a little Oil, much Phlegm, and an indifferent quantity of Salt.

Time, Age, and Constitution. It agrees in hot Weather with Young Bilious People, but Old Folks, and such as are of a weak Constitution, Tender and Phlegmatick, ought to abstain from it.

REMARKS.

Gourds or *Citruls* are Cultivated in Gardens; they are very large Fruits, with a hard Rind, and within contain a Pulp that is like enough to that of a *Cucumber*; the inner part whereof is of a soft Substance, wherein you will find oblong, large, black, ruddy or red Seeds, cover'd with a hard Skin.

Seeds.

The Seed of the *Gourd* is one of the Four Grand Cold Seeds, it moistens, cools much, and is used in *Emulsions*, *Broths*, and *Decoctions*.

The *Gourds* do very near contain the same Principles as *Cucumbers*, and *Pumpkins*, and the ordering and contexture of their Parts are alike, and Vertues the same. We shall not explain here the manner how they produce their good or ill effects, since we have done that already, in speaking of the other two in the foregoing Chapters.

Gourds of Egypt. It's said that the *Gourds* of *Egypt* are incomparably bigger and larger than those of *Europe*; *Bellonius* also assures us that there are some of them so heavy, that a Camel cannot carry above five or six. These *Gourds* contain a Liquor, which they mix with a little Rosewater and Sugar, and thereof make a very pleasant and cooling Drink.

Gourd in Latin is called *Citrullus*, *à Citreo colore*, because when it is ripe, its Rind is of the colour of a *Citron*.

CHAP.

Of *Oranges.*

CHAP. XVIII.

THere are Two general Species of *Oranges*; one of which are Bitter, Acid, Small, Yellowish and Greenish, and have a very pleasant Smell; the others are Sweet, larger than the Bitter one, of a Yellow Gold Colour, and good Smell; the Distinction we have here in *England*, is *Seville* or *China Oranges*, but we'll keep to our Author: They make use of these two Kinds in Foods; the bitter ones are more used in Physick than the sweet; and both in the one and the other, you are to chuse such as are new, full of Juice, of an agreeable smell, and thin Rinded. *Kinds.* *Choice.*

The Rind of the bitter *Orange* is much used in Foods and Physick, and they make *Zests* (or what we call *Orange-peel*) of it: It is Stomachical, exhilarates the Heart, and refreshes the Brain; it promotes Women's Terms, revives the Mass of Blood, and creates an Appetite; they also do preserve the Rind of the Sweet *Orange*; but 'tis not so Stomachical as the other. *Good effects.*

The Juice of the sweet and bitter *Orange* cools, moistens, allays Fevers, fortifies the Heart, and creates an Appetite.

The Rind of the bitter *Orange* heats much, and causes a strong Agitation in the Humours, when used to excess. *Ill effects.*

The Juice of the sweet *Orange*, immoderately taken, weakens the Stomach, and causes Wind. As for the Juice of the bitter *Orange*, it sometimes incommodes the Stomach and Breast, by a little too rough pricking of those parts.

The Rind of the bitter *Orange* contains much exalted Oil, and volatile Salt. *Principles.*

The Rind of the sweet *Orange* does not abound so much with these Principles.

The Juice of the bitter *Orange* contains much Phlegm and essential Salt, and a little Oil.

The Juice of the sweet *Orange* contains much Phlegm, an indifferent quantity of Oil, and of acid essential Salt.

The Time, Age and Constitution.

The Rinds of the sweet and bitter *Oranges* agree at all times, to all sorts of Ages, to Persons that have a weak Stomach, and those of a phlegmatick and melancholy Constitution. As for the Juice of these Fruits, it is very good in hot Weather for bilious Persons, and those whose Humours are too sharp, and too much agitated.

REMARKS.

Oranges.

Oranges are brought from several Parts; the best and the most in esteem for a good taste, are those which grow in hot Countries; not only because the Soil of those Places, having store of exalted Sulphur, and volatile Salts in it, communicates a great quantity of the same to these Fruits, and gives them an agreeable Smell. But because the heat of the Sun there digests, and more compleatly ripens their Juice, and gives them a more delicious taste.

The Juice of the bitter *Orange* is sharp, because it contains much acid Salt in it, and that this Salt is a little embaras'd with the Ropy Parts, which is the Reason that it communicates almost all its acidity to the little Nervous Fibres of the Tongue. As for the Juice of Sweet *Oranges*, as it contains less Salt than that of the bitter one, and that this Salt is kept under by a great quantity of Oily parts, it's easie to be understood, that it can make but a light impression on the Parts it touches.

The Juice of the sweet *Orange*, and that also of the bitter one, produce almost the same Effects, as we have observed. However, in Medicinal things they prefer the Juice of the bitter *Orange* before the other, for cooling, and moistning, and mitigating Feavers; because this Juice has more of the acid in it, and can more easily thicken the over-thined Liquors, allay their violent Motions, and keep down those sharp Humours that throw them into an extraordinary fermentation.

They press out the Juice of the bitter *Orange*, and mixing the same with a little Sugar and Water, make a very pleasant

pleasant Drink of it, which may be given to those that are Feaverish, in the hot Fit.

As for the making of *Orange-Peel*, they choose that part of the Rind which is most outward, because 'tis that which contains the exalted Principles, that gives all the Vertue to this Rind. *Peel.*

Orange in Latin is called *Aurantium, ab aureo colore*; because the Rind of this Fruit is of a yellowish Colour like Gold. It's also for the same Reasons called *Aureum Malum*, as appears by this Verse of *Virgil.*

Aurea mala decem misi, cras altera mittam.

CHAP. XIX.

Of the *Orange-Flower.*

YOU ought to chuse such as are white, fair, of an agreeable smell, and fresh gathered. *Choice.*

They kill the Worms, chear the Heart and Brain, help Women's Terms, strengthen the Stomach, and assist Digestion. *Good Effects.*

The immoderate use of this hot Flower renders the Bile more sharp, and by that means may cause different Diseases. *Ill effects.*

It contains much exalted Oil, volatile Salt and Phlegm. *Principles.*

The *Orange-Flower* agrees at all times with aged, phlegmatick, and melancholy Persons; as also with those that have a weak Stomach, and do not easily digest their Food. *Time, Age, and Constitution.*

REMARKS.

THE *Orange-Flower* is us'd in Food, and Physick; they Preserve it whole, and by distilling, extract from it a Liquor of a very pleasant smell, and much used in Cordial, Hysterick and Cephalick Potions. Its pleasant Smell proceeds from those Sulphurs and Salts contained

therein, which are elevated with the Liquor, and mix therewith. The *Orange Flower* helps digestion by its volatile Principles, which divide and attenuate the gross parts of the Aliments. It also refreshes the Heart and Brain, and helps Women's Terms, because the same exalted Principles revive the Mass of Blood, increase the quantity of the Spirits, and rarifie the viscous Juices which obstruct the Course of the Menstruous Humour.

CHAP. XX.

Of *Lemons*.

Choice. YOU must chuse such *Lemons* as are ripe, large, of an aromatick and pungent smell and taste: They must not be eaten when fresh gathered from the Tree, but you ought to tarry for some time: The best are those that come from hot Countries.

Their good effects. The Rind of the *Lemon* being chewed, makes the Breath sweet; and being taken inwardly helps Digestion: It resists Poison, fortifies the Heart and Brain; and 'tis preserved in the same manner as they do that of the bitter *Orange*.

The Juice of *Lemon* cools, quenches Thirst, resists Poison, allays the over-violent motion of the Blood, and of other Humours, and is good for feverish Persons.

Ill-Effects. This Juice is hard of Digestion, causes Wind and Vapours; and for the Rind, it heats too much when used to excess.

Principles. The Rind of the *Lemon*, and especially the outermost part, contains much exalted Oil and volatile Salt.

The Juice of *Lemon* abounds in acid Salt and Phlegm, but contains little Oil.

Difference Time, Age, &c. The Juice of *Lemon* agrees in hot Weather with young bilious People; its Peel agrees with Folks at all times, provided it be used moderately,

rately, and for no other end than to help Digestion, and to animate the Blood and Spirits.

REMARKS.

THE *Lemon-Tree* is Cultivated in Hot Countries; its Leaves are like those of *Lawrel*, which made *Virgil* say,

——Si non alium Jactaret odorem,
Laurus erat.

Its Fruit, as well as the bitter *Orange*, contains two parts of two different Vertues, I mean its Rind or Peel, and its Juice. In short, one heats, and the other cools. It may likewise be said that *Lemon* is much like unto the bitter *Orange*, by the effects it produceth from its acid taste and principles, and therefore 'tis not necessary I should here dilate upon the Vertues of the *Lemon*, since I should but repeat what I have already said of bitter *Oranges*.

They usually mix the Juice of *Lemon* with Sugar, to make it the more agreeable, and less liable to produce ill effects. The Sugar upon this occasion operates so, as to bind up the ropy particles of its Oil, the acids of the *Lemon*, and to hinder its pricking the Stomach, or the other parts of the Body too much.

They frequently make use of a *Lemon* stuck round with Cloves, to smell to, and to keep them from the effects of a bad Air. *Lemmon stuck with Cloves.*

Lemon-Seed is used in Physick to kill and expell Worms, it's Cordial, and resists Poison. *Lemmon-Seed.*

Lemon in Latin is called *Citrum*, ἀ Κίτρος, which comes from Κίδρος, a *Cedar*, because the *Lemon* as well as the *Cedar*, is very Odoriferous. *Etymology.*

There is another kind of *Lemon* which is not sharp tasted, but hath a sweetish but insipid taste; It's larger than the other, and not so much used. *Another kind of Lemon.*

CHAP. XXI.

Of *Citrons*.

THere are two sorts of *Citrons*, *viz.* Sweet and Sowre; the first are little used, unless it be for their Peel, which is preserved; but the other is much used. *Kinds.*

Choice, You should chuse such are ripe, good coloured, of a pleasant smell, like that of a *Lemon*: They must not be eaten, as well as *Lemon*, upon their being first gathered from the Tree.

Good effects. *Citron-peel* helps Digestion, gives a good Stomach, resists Poison, and animates the Mass of Blood and Spirits.

The Juice of the sour *Citron* cools, allays the heat of the Humours, creates an Appetite, stops Vomitting, promotes Urine, dissolves the Stone in the Kidneys and Bladder, strengthens the Heart, and resists Poyson.

Ill effects. This Juice incommodes the Stomach, causes the Cholick, and sometimes very strongly pricks the parts it touches; but to avoid this Inconveniency, it ought to be mixed with Sugar, that so it may be a little moderated in its Operation. As for the *Citron-peel* or Rind, it produces the same Accidents with that of the *Lemon*.

Principles. *Citron-peel* contains much exalted Oil, and volatile Salt. As for the Juice of *Citron*, it has much Phlegm and acid Salt, but little Oil in it.

Time, Age, and Constitution. The Juice of *Citron* agrees in hot Weather with young bilious People, and such whose Humours are sharp, and too much agitated; but it does not suit old Men at all: *Citron-peel* well preserved, agrees at all times, with any Age or Constitution, provided it be taken to help Digestion only, and to fortify the Stomach.

REMARKS.

THE Tree that bears the *Citron*, is a kind of a *Lemon-Tree*, its Leaves and Flowers being altogether like unto those of the true *Lemon-Tree*, and differs not from it any otherwise than in the shape of its Fruits, which is but a little rounder than the *Lemon*, and whose Rind is a little thicker.

The sour *Citron* is not only like the *Lemon* in its external shape, but also in its principles, in the disposition of them, and in its Vertues.

They

They make of Sugar, Water, and the Juice of the four *Citron*, a pleasant Liquor, commonly called *Lemonade*. It's very cooling; they also prepare a Syrrup of the Juice of the four *Lemon*, which is much used in Physick. *Lemonade.*

The Seeds of a *Citron* are bitter, and good, as well as those of *Lemon*, to kill Worms, and to keep off the Inconveniencies of a bad Air. *Citron-Seed.*

Citrons in Latin are called *Limones*, ἀ λειμῶν, a *Meadow*, because the *Citron Tree* in Colour is like a *Meadow*, or because its Fruit before it is Ripe, has a verdant Colour. *Etymology.*

CHAP. XXII.

Of *Grapes.*

Kinds. THere are three sorts of *Grapes*, viz. the White, the Red, and the Black; whether of the one or the other, you ought to chuse such as are of a sweet and agreeable Taste. *Choice.*

Grapes open the Body, create an Appetite, are very Nourishing, excite Seed, and qualify the sharp Humours of the Breast. *Good effects.*

The too frequent use of *Grapes* brings the Cholick, and causes Wind, which produces the Spleen, and great pains that arise therefrom. *Ill effects.*

This Fruit contains much Oil, Salt and Phlegm. *Principles.*

They agree with every Age and Constitution, provided they be not used to excess: However, old People ought to abstain from them, for *Grapes* weaken them too much, and increase the Defluxion which their Age too frequently subjects them to. *Time, Age, and Constitution.*

REMARKS.

A *Grape* before it comes to that Maturity whereby it is made pleasant to the taste, passes thro' very different states; for at first the fermentation of this Fruit being but just beginning, it appears harsh and stiptick, because its active Principles, and especially the Salts are kept under, and as it were chain'd down by the Earthy parts, that they *The first state of the Grape.*

cannot but rake the Nerves of the Tongue after an unpleasant manner. The *Grape* in this Circumstance is more astringent than in any other, by reason of the Earthy parts that are joined and united to its Acids, in the manner we have already mentioned.

The second state of the Grape when 'tis Verjuice.

When the fermentation is grown a little stronger, the Salts insensibly free themselves from the Fetters which held and fixed them before; and now being no more so strictly united to the Earthy parts, they can impart a good part of their acidity to the Tongue. The *Grape* in this state is not so astringent as it was, tho' it be so still in some measure; not only upon the account of the acids it contains, but also because these same acids are not altogether freed from the Earthy Principles.

Third state of the Grape when ripe.

Lastly, the fermentation continuing more and more to attenuate and take away the Principles of the *Grape*, causes its oily parts, which before were fixed by the earthy ones, to get the ascendant, and uniting closely with the Salts, divest them of one part of their activity and force, and cease not to tickle the Nervous little Fibres of the Tongue by its most subtle points. The *Grape* has then a sugared and agreeable taste, and is in its full ripeness. The Principles of this Fruit are also subject to several other alterations; when after the *Grape* has been pressed, they let it ferment a-new to make Wine of them. We shall speak of this Fermentation, when we come to Treat of Drinkables.

The Ripe *Grape*, which before was astringent, becomes of a softning and laxative Nature; the Reason whereof is, that then it contains more watry Parts than at other times, and that its oily principles being not detained by other gross principles, are also in a better Condition to loosen the Fibres of the Stomach and Bowels, and to dilate the excrements contained therein.

A Ripe *Grape* is Pectoral, and very Nourishing by its Oily and Balsamick parts that are proper to qualifie the sharp Salts that prick the Breast, and to unite with the solid parts that want recruiting.

Young Foxes grow very fat in Autumn, in those Places where there are Vines, and their Flesh at this time is tender, delicate, and good Meat. But it's observable, that when the Vintage is over, and that these little Animals can find no more *Grapes*, they grow lean, and their Flesh loses the good savour it had before. There are also many other Animals who grow fat in Grape-time, which shews this Fruit is very Nourishing.

The *Grape* contains a viscous Phlegm, which fermenting and rarifying its self in the Stomach and Entrails, causes Wind, and the Cholick, and therefore it ought to be moderately taken.

They

They dry *Grapes* in the Sun and Oven, for the Preserving of them, and they call them in Latin, *Uvæ passæ*, or *Passulæ*. The large ones they named *Uvæ Damascenæ*, and the smaller sort *Uvæ Corinthiacæ*. Dry *Grapes* are more wholsom than others, because they are divested of the viscous Phlegm which they had in them before. *Dry Grapes*

They preserve green *Grapes* to make them more pleasant, and that they may keep them the longer. This Comfit is cooling, and moistning. *Green Grapes preserved.*

They also of the Juice of green *Grapes*, Water and Sugar, make a cooling Drink, which is not used but in excessive heats.

When in the Spring they Prune the top of the Vines which are in the Sap, there is a Liquor which naturally distills from them, that being drank, is opening, detersive, and good for the Stone and Gravel, and it clears the Eyesight, if you wash the Eyes therewith. *Liquor of Vine Tops.*

A Vine in Latin is called *Vitis*, *à Vieo*, *flecto*, because 'tis pliable, and twists it self about the Stocks or Neighbouring Plants. *Etymology.*

CHAP XXIII.

Of *Mulberries*.

THere are two sorts of *Mulberries*, the white and the black, the first of which is not used in Foods; as for the other, they are much in use: You ought to chuse such of them as are big, plump, full ripe, gathered before Sunrising, of a sweet and agreeable taste, and such as have not been injured by some little Animals. *Difference* *Choice.*

They are good to qualify the sharp Humours in the Breast, to quench Thirst, to allay Evacuations upwards and downwards, caused by sharp Humours; they create an Appetite, and excite Spitting; they are detersive and astringent before they are ripe, and made use of in Gargarisms, for Distempers in the Throat. *Good effects.*

They are windy, and those that are subject to the Cholick, ought not to make use of them. *Ill effects.*

Mulberries contain much Oil, Phlegm, and essential Salt. *Principles.*

They

Time, Age, and Constitution. They agree in hot Weather, with young bilious and sanguine People.

REMARKS.

Mulberries when they are but young grown, are bitter and harsh, and afterwards become sweet and pleasant, for the same Reasons we have already given in the Chapter of Grapes, which at first are harsh, and afterwards acquire a sweet taste.

Original of white Mulberries. It's said that white *Mulberries* came originally from a common *Mulbery* being grafted on a white *Poplar*. These *Mulberries* have a kind of a honey, insipid and disagreeable taste, and therefore they are not used in Foods. As for the black *Mulberries*, they are much in vogue, because of their delicious taste, they are full of sweet Juice, and dye of a Blood Colour; this Juice is pectoral, and moistning, and allays immoderate Evacuations caused by sharp Humours, because they contain many oily parts that are proper for producing these good effects.

The Poets gave the *Mulberry-Tree* the Epithet of *Prudent*, because it does not begin to Bud 'till the sharpness of the Winter is quite gone. In short, it does not Bud 'till the Month of *May*, and bears not Fruit 'till *August* and *September*. *Horace* makes an Elogy upon *Mulberries*, and recommends the gathering of them before Sun-set.

——Ille salubres
Æstates peraget, qui nigris prandia moris
Finiet, ante gravem, quæ legerit, arbore solem.

The Bark and Root of the *Mulberry-Tree* is detersive, and opening.

Etymology. A *Mulberry* in Latin is called *Morum à* μαυρός, *niger*, black, because 'tis commonly black.

CHAP. XXIV.

Of the *Service*, or *Sorb-Apple*.

Choice. YOU ought to chuse such are big, full ripe, well tasted, and of an agreeable smell.

Good effects. *Sorb-Apples* are astringent, good to stop Vomitting, bleeding at the Nose, and Diarrheas: They also create a good Stomach.

The

The immoderate use of the *Sorb-Apple* produces a quantity of gross and tartarous Humours, and often-times causes Gripes and the Cholick. *Ill effects.*

They contain much Oil, essential Salt, united with some earthy parts, and Phlegm.

They agree in the Winter with young bilious People, and those that have a weak Stomach, provided they use them moderately. *Time, Age, and Constitution.*

REMARKS.

THE *Sorb-Apples*, do not ripen upon the Trees, as other Fruits do, but they must be gathered in *Autumn*, and spread upon Straw, where after they have lain for some time, they alter very much in their consistence and taste, for from being hard, bitter, and unpleasant, they become soft, sweet, and delicious.

Service-Apples are astringent, because they contain gross and tartarous parts, which fix and embarass the sharp and over-thin Humours, that cause Diarrheas, Vomitings, and Bleeding.

The immoderate use of this Fruit is often pernicious, because that being endued with a gross and earthy Juice, as we have before observed, it also produces many gross Humours. Besides, this Juice continuing to ferment a great while in the Stomach and Bowels, grows eager, pricks the Fibres of those parts, and causes the Gripes, and the Cholick.

If you extract the Juice of the *Sorb Apple*, and leave it to ferment for some time, it becomes vinous, and like *Perry*. We shall in the place where we treat of Drinkables, shew how this vinous taste is produced.

The *Sorb-Apple* in Latin is called *Sorba*, from *Sorbere* to swallow, because these Fruits when ripe, are soft and easie to swallow.

CHAP. XXV.

Of *Medlars*.

YOU are to chuse such as are big, full ripe, with a tender Pulp, and sweet and agreeable taste. *Choice.*

They

Good effects. They prevent Drunkenness, stop Looseness, strengthen the Stomach, and hinder Vomitting: Their little Stones are used in astringent Compositions for the Belly, and are opening by Urine: They are also esteemed to be good for diminishing and expelling the Stone out of the Kidneys and Bladder.

Ill effects. *Medlars* eaten to excess do not easily digest; they incumber the Stomach, and hinder the digestion of other Aliments.

Principles. They contain much Oil, earthy acid Salt and Phlegm.

Time, Age, and Constitution. In Winter they agree with young People, of a bilious Nature, and such as have a weak Stomach.

REMARKS.

THere is a great likeness between *Medlars*, and *Service-Apples*, for both of them ripen in the same manner, and have very near the same Vertues. In the mean time *Medlars*, which contain principles that are more united with the earthy parts than *Sorb-apples*, are also more astringent.

The riper *Medlars* are, the more they lose their astringent Vertue; the reason is, because according to the measure they ripen, their Salts get the ascendant, and free themselves from the earthy parts that do detain them, and that do not a little contribute to their astringency. Again, the Juice of the *Medlars* when they are green, is thicker and grosser than when they are ripe; and lastly, fitter to give a consistency to the Liquors, and put a stop to their over-violent motion.

Medlar Leaves, and Flowers. The Leaves and Flowers of a *Medlar* are astringent and deterstive, and are made use of in Gargarisms, for inflamations in the Throat.

Etymology. The *Medlar* in Latin is called *Mespilus*, and also *tricoccum*, *quasi triossum*, because they contained but three Kernels, tho' usually they have four or five.

CHAP.

CHAP. XXVI.
Of *Nuts*.

YOU are to chuſe ſuch as are large, ripe, freſh, and not rotten. *Choice.*

Nuts kill the Worms, and are looked upon to be good againſt Poiſon, to provoke Wind and Sweat. From dry *Nuts* they extract an Oil which have the Vertue to clear, digeſt, and fortify the Nerves, to expell Wind, and to cure the Gripes in Women newly lain in. *Good effects.*

The uſe of *Nuts*, eſpecially dry ones, incommode the Throat, the Tongue, and the Pallate: *Nuts* are alſo hard of Digeſtion. *Ill effects.*

They contain much Salt, Oil, and earthy Parts. *Principles.*

They agree with old People, and thoſe of a phlegmatick and melancholy Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

Nuts taſte well enough when they are freſh, but as they grow old, ſo they become oily, and alſo diſagreeable to the taſte, and prejudicial to Health. In ſhort, as they dry up, ſo they loſe the watry moiſture that ſerves to diffuſe the ſharp Salt which is naturally to be met with in *Nuts*, and which afterwards growing more active and pungent, produce many ill effects, by pricking the Parts they come at.

Dry *Nuts* are yet more hard of digeſtion, becauſe their Pulp is become ſolid, compact, aud ſo united in its parts, that it will not without much difficulty ferment in the Stomach.

A *Nut* is covered with two Rinds, the one, which is called the Husk, is as it were fleſhy, green, and uſed by Diers; the other is hard and woody; this is that which is next to the *Nut* it ſelf, and they commonly call it the Shell; theſe two Rinds are Sudorifick and drying; they uſe the laſt with *Sarſaparilla*, and *Cuaiac*, in Diet-Drinks. *Nut-ſhells.*

Preſerved *Nuts* are very agreeable and wholſom; they fortifie the Stomach, give a good Appetite, correct Stinking Breaths, and provoke Seed, but they do not produce thoſe ill effects which dry *Nuts* do, becauſe the Sugar hath allay'd and embaraſſed their ſharp Salt. *Preſerved Nuts.*

They

Antidote of Mithridates. They take the principal Ingredient of the Antidote used by *Mithridates* against Poison to be *Nuts*, to which a few other things were added.

Dianucum of Galen. They also say that *Galen* prepared his *Diacaryon*, or *Dianucum* of the Juice of *Nuts*, with which he mixed some Honey, to make the Composition agreeable.

Etymology. The *Nut-tree* and *Nut* are in Latin called, *Nux*, *à Nocere*, to hurt, and that for several Reasons: First, because the Nut produces many ill effects,, as we have before observ'd. Secondly, because the smell of the *Nut-Tree* causes the Head-ach, and makes many People giddy; and lastly, because 'tis observed that Plants grow but indifferently under the shade of the *Nut-Tree*; wherefore they are usually planted in remote or by-Places, according to the following Lines.

Me, fata ne lædam, (quoniam fata lædere dicor,)
Cultus in extremo margine fundus habet.

The *Nut* is also called *Juglans*, *quasi Jovis Glans*, because that in ancient times People fed upon *Acrons*; but afterwards having found out the *Nut*, which is more pleasing to the taste than an *Acron*, they honour'd it with the Name of *Jupiter's Acron*.

Lastly, the *Nut* is also named *Nux Regia*, because the *Nut-Tree* was brought from *Persia*, by the Kings of *Rome*, and Cultivated in several other Places.

CHAP. XXVII.

Of *Filberts*.

Choice. YOU are to chuse such as are large, full grown, and each having a Kernel that is almost round, reddish, full of Juice, of an excellent taste, and not Worm-eaten.

Good effects. *Filberts* are more nourishing than *Nuts*; they are Pectoral, binding in respect of a Stool, but work by Urine.

Ill effects. They are windy, and hard of Digestion.

Principles. They contain a middling quantity of volatile and essential Salt, much Oil and earthy Parts.

Time, Age, and Constitution. The moderate use of this Fruit agrees at all times, with every Age and Constitution, provided there be a good Stomach. *RE-*

REMARKS.

THe *Filbert* is a Fruit well known, they are of a different bigneſs, grow upon a common Shrub in Hedges and Woods, and the ſame is alſo Planted in Gardens.

Filberts as well as *Nuts* contain a great quantity of oil, and the ſame is eaſily extracted. In the mean time *Filberts* have a more agreeable taſte than *Nuts*, becauſe their Salt is not ſo ſharp as that of *Nuts*, and that 'tis alſo cloſely united to the oily Parts.

Filberts are pectoral, and nouriſhing, becauſe of their oily parts; they alſo are of a binding nature, by reaſon of their earthy Principles, which communicate a greater conſiſtence to the Liquors, and ſwallow up the over-abundant moiſtures that looſen the ſolid Parts. In the mean while they are hard of digeſtion when immoderately uſed, becauſe of their ſolid and earthy ſubſtance.

The Husks or Covers of the *Filberts* are aſtringent, and proper for binding the Body, but provoke Urine. *Filberts preſerved.*

They cover *Filberts* with Sugar, and make Comfits of them of an excellent taſte; they are commonly uſed for a *Deſſert*, and help digeſtion.

The *Filbert-Tree* is in Latin called *Corylus*, *à κάρυα*, *nux*, a *Nut*, as much as to ſay a ſmall *Nut*.

Filberts in Latin are named *Avellanæ*, *quaſi Abellinæ*, a Name taken from a Town in *Campania*, formerly called *Abella*, where theſe Trees were very common. *Etymology.*

They were alſo called *Ponticæ*, becauſe that according to the Account given by *Pliny*, they were firſt brought from *Pontus*.

CHAP. XXVIII.

Of *Almonds*.

THere are two ſorts of *Almonds*, viz. the ſweet and bitter, each of which have their peculiar Vertues. You ought to chuſe ſuch as are new, large, plump, of an high Colour, and ſuch as have not been rotted by the Weather, and have grown in hot Countries. *Difference* *Choice.*

Sweet

Good effects. Sweet *Almonds* are very Nourishing, Qualifying, and Pectoral, provoke Spitting, cause Sleep, increase the seminal Powers, and are opening.

Bitter *Almonds* are detersive, attenuate and rarify the gross and viscous Humours, provoke Urine, and are much used in Physick.

Ill effects. Sweet and bitter *Almonds*, when dry, are hard of Digestion, continue long in the Stomach, and cause pains in the Head.

Principles. Sweet *Almonds* contain much Oil, but little Salt and Phlegm.

Bitter *Almonds* contain more Salt in them than the sweet ones, much Oil, and a little Phlegm.

Time, Age, and Constitution. Both the one and the other agree at all times to every Age, and all sorts of Constitutions, provided they be moderately used.

REMARKS.

Almonds. *Almonds* are Fruits much used in Foods, but sweet *Almonds* are more than the bitter ones; both the one and the other grow upon a Tree, in Latin called *Amygdalus*, an *Almond-Tree*, which is cultivated in Gardens; its Leaves are so like unto those of the *Peach-Tree*, that they can hardly be distinguished one from another. Their Flowers do also much resemble those of the *Peach-Tree*, with this difference, that they are more whitish, and not Purgative.

The Leaves and Flowers of the Almond-tree.

Almond-Milk. After your *Sweet Almonds* are bruised and steeped in Water, they squeeze a Milky Juice out of them, which is given to Lean, Consumptive and Pleuretick People, and does them a great deal of good; the reason of which is, because the Milk contains a great many oily, balsamick and embarassing parts, fit for nourishing and restoring the solid parts, moderating the violent motion of the Humours, and allaying their sharpness.

The difference of taste between the sweet and bitter *Almonds* proceeds, in that there is less Salt in the sweet ones, and that this Salt is perfectly confined and cooped up by the Ropy Parts, insomuch that it can make but a very slight impression upon the Tongue.

The bitter ones on the contrary, contain much sharp Salt, which being but half embarassed with the oily Parts, cause a stronger but more disagreeable sensation, *&c.* this

Salt

Salt alſo that makes the bitter *Almonds* deterſive, opening, and capable of rarifying groſs and viſcous Humours.

It's ſaid bitter *Almonds* poiſon Foxes and Poultry; they are alſo reckoned good to prevent Drunkenneſs. *Plutarch* upon this occaſion tells a Story of a certain Phyſician, who lived with *Druſus* the Son of the Emperor *Tiberius*, and who by the uſe of bitter Almonds became ſo great a Drinker, that he was never made Drunk, and out-did all all that lived in his time that way.

They extract from ſweet and bitter Almonds an Oil much uſed in Phyſick. It's obſerved that that of the bitter Almonds grows not ſo ſoon rank, and will keep longer than that of ſweet Almonds; the reaſon whereof is, that the bitter Almonds being endued with more Salt than the ſweet ones, their Oil is alſo better and leſs ſubject to ferment and corrupt. *The Oil of ſweet and bitter Almonds.*

They put Sugar to ſweet Almonds to preſerve them, and then they are very pleaſant, and uſually ſerved in *Diſſerts*. They alſo bray ſweet Almonds, and mix this Paſte with Sugar and Roſewater, and this they make into Macaroons. Laſtly, Almonds make up a part of ſeveral delicious Dainties, too long here to be deſcribed. *Macaroons.*

CHAP. XXIX.

Of *Piſtachoes.*

YOU are to chuſe thoſe *Piſtachoes* that are heavy, very full, new, of a pleaſant ſmell, and good taſte. *Choice.*

Piſtachoes are of a moiſtning and pectoral Nature; they fortify the Stomach, create an Appetite, and augment the Seed; they are opening, and very wholſome for lean Perſons, and ſuch as have a pain in the Reins of the Back. *Good effects.*

The immoderate uſe of *Piſtachoes* heats too much, cauſes Dizzineſs, and pains in the Head. *Evil effects.*

They contain a little volatile and eſſential Salt, and much Oil. *Principles.*

They agree at all times, with every Age and Conſtitution, provided they be moderately uſed. *Time, Age, and Conſtitution.*

REMARKS.

Pistachoes, in Latin *Pistacia*, *Phistacia*, or *Fistici*, are a Fruit both as to bigness and shape much like a green Almond, they are sent dry'd into *Europe*, out of *Persia*, *Arabia*, *Syria*, and the *Indies*. *Pliny* Reports that *Vitellius* was the first that brought them out of *Syria* into *Italy*, as *Flaccus Pompeius* a Roman Knight was also the first that carried them into *Spain*. They grow in Bunches upon a kind of *Indian Turpentine-Tree*, described by *Theophrastus*.

This Fruit has two Rinds, the first is tender, and of a greenish Colour, mixed with Red; the second is White, hard, and brittle. Its Almond is of a green Colour, intermixt with Red within, and Green without, and of a very agreeable taste.

Pistachoes are moistning, pectoral, and good for Phthisical and Nephretick Persons, because of their oily and balsamick parts, that are proper to produce good effects. They likewise fortifie the Stomach, create an Appetite, and improve Seed, because they contain some volatile Salts, which communicate a sweet and agreeable heat into those parts they touch. When *Pistachoes* are used to excess, they heat too much, and cause other ill Accidents, because the heat excited by their volatile Salts, is augmented in proportion to their quantity, and afterwards incommodes the Party.

Pistachoes preserved.

Confectioners after they have well cleaned the *Pistachoes*, preserve them with Sugar, and then they have an excellent taste.

CHAP. XXX.

Of *Pine-Apples.*

Choice.

YOU are to chuse such as are large, white, tender, pleasing to the taste, and new; for when they grow oldish, they acquire an insipid and oily taste:

Good Effects.

They are very nourishing, allay the sharp Humours in the Breast, and are good for phtisical and consumptive People; they qualify the heat of the Urine,

Urine occaſioned by ſharp and pricking Humours, and they increaſe Milk and Seed.

They are hard of Digeſtion, and produce many groſs Humours, and therefore ought to be moderately uſed. *Ill effects.*

They contain much Oil, and but little Salt. *Principles.*

They agree at all times with young Men of a dry and bilious Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

Pine-Fruits in Latin called *Strobili*, or *Pinei*, or *Nuces Pineæ*, or *Coccali*, are bony oblong ſhells, wrapt up in a thin light and reddiſh Skin, each of which incloſes an oblong, half round, white, tender and well-taſted Almond. Theſe ſhells are found in the ſcaly Pine-Apple, and cannot be ſeparated from the ſame, without heating them in an Oven; but then they open of themſelves, and diſcover the ſhell contained therein. *Pine-apples.*

The beſt of this ſort of Fruit comes from hot Countries, ſuch as *Catalonia*, *Provence*, and *Languedoc*.

Theſe Fruits by their oily ſubſtance ſupply the Blood Veſſels with a Chilous Juice, fit for reſtoring the ſolid Parts, allaying the ſharpneſs of the Humours, and increaſing Milk. In the mean time this Fruit having a Pulp that is ſomewhat ſolid, is not ſo eaſie of digeſtion, and produces many groſs humours.

You may from *Pine-Leaves* extract an Oil which is pectoral, and ſoftning. *Pine-leaves.*

Confectioners preſerve them with Sugar, after they have for ſome time ſuffered them to be heated in order to ſcour them. *Pine-apples preſerved.*

CHAP. XXXI.

Of *Cheſnuts*.

THere are two ſorts of *Cheſnuts*, viz. wild and Garden ones, the laſt are larger and better taſted than the other. You ſhould, in reſpect to both Kinds, make choice of the largeſt you can get, ſuch as are plumpeſt, and moſt pulpy. *Kinds.* *Choice.*

Good effects. They are very nourishing and astringent; their Rind is made use of to stop the Whites in Women.

Ill effects. *Chesnuts* are hard of Digestion, produce gross Humours, and cause Wind.

Principles. They contain a little Salt, much Oil and Earth.

Time, Age, and Constitution. They agree in cold Weather with young bilious People, and those who have a good Stomach; but melancholy and old Persons, as also those who abound with gross and tartarous Humours, ought to abstain from them.

REMARKS.

Chesnuts are Fruits that grow plentifully in several Places, and serve to feed a world of People; they are covered with a hard Skin, and guarded on all sides with Points. This Skin or Shell opens into three or four parts, as soft within as Silk, and contains one or more *Chesnuts*. These Fruits when they are large, are by the *French* called *Marons*, most of which are brought from *Vivares*, and *Limosin*.

Chesnuts are very nourishing, by reason of the oily parts which they contain; they are also astringent, because of their gross, earthy and unrarified substance, which fixes and stops the violent motion of the Humours; this same substance renders *Chesnuts* hard of digestion, apt to produce gross Humours, and cause Wind; for which reason they ought always to be well dress't and ordered, before they are used, and mixed with some things which may promote digestion in the Stomach.

After you have gather'd your *Chesnuts*, they should be kept for some time before you eat them, for they will be thereby better relished, and more wholsom, because of a small fermentation wrought therein, which a little elevates the parts of the *Chesnuts*, and makes them more easie of digestion.

Chesnut-bread. They make in those Countries where no Corn grows, Bread of *Chesnuts*, which they first dry, and then reduce it to Meal; this Bread is lumpish, heavy, and hard of digestion.

Etymology. *Chesnut* in Latin is called *Castanea*, from *Castanum*, a Town in the Province of *Magnesia*, from whence *Chesnuts* were formerly brought. *Galen* in his Second Book of the

the Nature of *Aliments*, reckons *Chesnuts* in the number of *Acrons*, and one of the first Class amongst them. *Theophrastus* and *Dioscorides* call it Διὸς βαλάνυς, i. e. *Jupiter*'s Acron.

CHAP. XXXII.

Of *Olives*.

YOU ought to chuse such as are large, pulpy, well preserved and tasted, and those that have been Cultivated in hot Countries. *Choice.*

They create an Appetite, fortify the Stomach, dissolve and expell the viscous and gross Humours fixed there, repress Reachings, and are little nourishing. *Good effects.*

They produce no ill Effects, unless they are used to excess. *Ill effects.*

They contain much Oil, Phlegm, and essential Salt. *Principles*

They agree in cold Weather with any sort of Age and Constitution, provided they are good, and well preserved. *Time, Age, and Constitution.*

REMARKS.

Olives are oblong or oval and juicy Fruits, larger or smaller, according to the Country they grow in; care must be taken to gather them before they are ripe, and then they have a harsh bitter taste not to be endured, because their Salts are clogged and swallowed up by the earthy and gross parts.

Olives are preserved with Water and Salt, and then they become pleasing to the taste; the Reason is, because the Liquor or Brine causes a little fermentation in the *Olives*, by the help whereof the Salts free themselves by degrees of the Earthy parts that do retain them; and afterwards with more lightness and delicacy prick the Nervous Fibres of the Tongue.

The Brine produces another good effect in the *Olives*; for by its saline parts it stops up the pores of this Fruit, and prevents the Air from entring too much into it, and

thereby cause a considerable fermentation therein, which destroys the Fruit, and soon rots them.

Olives well preserved create an Appetite, by gently pricking the sides of the Stomach, not only by their acid Salts, but also by those communicated to them by the Pickle. They also bind up and fortifie the Stomach by their earthy parts, which swallow up the over-abounding moistures that relax the Fibres of that part.

Picholines. The *Picholines* are *Olives* cut in several places, and then steeped in Pickle; they are sooner in a condition to be eaten than others, because that by the help of the incision made in them, the Brine or Pickle is sooner and more effectually communicated to their whole substance.

Oil of Olives. Oil of *Olives* is much used in Aliments; it's of a qualifying, mollifying, anodine, dissolving and detersive Nature, good for the Cholick and Bloody-Flux, and is prepared in this manner.

They get together in *November*, or *December*, a great quantity of full ripe *Olives*, and lay them by for a time in some corner of the House, where they are heated, and thereby become purified of their watry moisture; then they grind them in a Mill, and put them into Rush or Palm Frails, placed on the top of one another press ways, and *Virgin-Oil.* the first Oil that comes from them, is called *Virgin*'s-*Oil.*

Second Oil. They sprinkle the *Olives* with warm water, and by pressing them a new, and still the more, there comes a good Oil from them:

Third Oil. This done, they stir the *Olives* again, and sprinkle them with hot water, from which, thus ordered, there proceeds another Oil full of dregs, and not so good as the rest.

These Oils are easily separated from the Water, because they swim a top, but they send a kind of Lees to the bottom, which the Ancients called *Amurca.*

Those *Olives* of which you design to make Oil, must ripen 'till they are even rotten; and the reason is, because the Sulphurous parts in them have had time to disengage themselves from those gross Principles, which before fixed them, which we know by the sweetish and oily taste that then they had. They also let them ferment for some time before they press them, that so those Sulphurous parts may free themselves, and be more fully separated from the watry and saline parts, with which they were united in the Fruits. Here 'tis to be observed, that you cannot extract a drop of Oil from green Olives, but only a viscous Juice, because their Oily Principles are very strictly united with their other Principles.

The

The Leaves of the *Olive-Tree* are aſtringent, and fit for to ſtop the bleeding of the Noſe, and Looſneſs. *Olive-leaves.*

There are certain wild *Olive-Trees* that grow near the Red-Sea, from which there ſweats out a Gum that ſtops Blood, and cures Wounds. *Olive-gum.*

The *Olive-Tree* in Latin called *Olea*, comes from the *Greek* word ἔλαια, which alſo ſignifies the ſame thing. *Etymology.*

CHAP. XXXIII.

Of *Dates.*

YOU ought to chuſe ſuch as are new, large, ſweet, full of Juice, yellow, ripe, of a firm pulp, that is eaſily ſeparated from its Stone or Kernel, and has not been Worm-eaten; thoſe are the beſt that come from the Regency of *Tunis* and *Barbary*. *Choice.*

Dates are of a moiſtning and qualifying Nature, very nouriſhing, ſtop a Cough, are a little deterſive, aſtringent, and proper for the Diſcaſes of the Throat; they are looked upon to be good for ſtrengthning a Child in the Mother's Womb. *Good effects.*

They produce a great many ill Humours, and therefore thoſe who feed upon them become full of the Scurvy, and ſoon loſe their Teeth; they are hard of Digeſtion, and cauſe Obſtructions in the Bowels. *Ill effects.*

They contain much Oil, Phlegm, and eſſential Salt. *Principles.*

They agree at all times, with any Age, and with all ſorts of Conſtitutions, provided they be moderately taken. *Time, Age, and Conſtitution.*

REMARKS.

Dates are oblong, round, pulpy, yellow Fruits, a little more thick than long, and agreeable to the taſte. It contains a very hard, long, round, or greyiſh ſtone or kernel, wrapped up in a fine thin and white

skin; they grow upon a large Tree, in Latin called *Palma*, and in English the *Palm-Tree*.

These Fruits are not much used amongst us, save in Physick; but they are much eaten in *Syria*, *Egypt*, *Africa*, and the *Indies*; they never become sweet in those parts of *Spain* that border upon the Sea, but retain an unpleasant and harsh taste. Some Authors report, that several of the Eastern People have made Bread and Wine of *Dates*.

Date-Bread, and Wine.

Dates consist of many oily and embarasing parts, which render them moist, nourishing, and proper to allay the sharp Humours in the Breast, and stop Coughing; they are also detersive, astringent, and good for Distempers in the Throat, because they contain a gross and earthy Juice, full of essential Salts, and capable to produce good effects.

Etymology.

The *Date-Tree* in Latin is called *Dactylus*, because in shape 'tis much like ones Finger, named Δάκτυλος in Greek.

It is also in Latin called *Phœnicobalanus*, which is compounded of φοίνιξ, *Palma*, a *Palm-Tree*, and *Balanus*, an *Acron*, *i. e.* a *Palm-Acron*.

The *Palm-Tree* in Latin is named *Palma*, *à* παλάμη, *manus*, a hand, because the Leaves of this Tree are like an open Hand.

CHAP. XXXIV.

Of *Capers*.

Choice.

YOu are to chuse such as are green, tender, well pickled, and of a good Taste.

Good effects.

They are opening, provoke Women's Terms, and good for such as are troubled with Asthma's, the Spleen, and Obstructions in the Bowels: They create an Appetite, fortify the Stomach, kill the Worms, and increase the Seed.

Ill effects.

Capers, if used moderately, do no mischief, but when taken to excess, they heat, and a little too much rarify the Humours.

Principles.

Capers contain much essential Salt, and a little Oil.

They

They agree in cold Weather, with old People of a phlegmatick and melancholy Constitution. *Time, Age, and Constitution.*

REMARKS.

Capers are a sort of Tufts or Flowers, that grow on the tops of some particular Branches of the *Caper-Tree.* When they have attained to such a bigness, then they gather and preserve them with Water and Salt. If you should tarry longer before you gather them, they'll open into a white Flower, with four Leaves, in the form of a Cross, and then cannot be preserved.

Preserved *Capers* are much used in *Ragous*, rather for Sauce than Food; they are preserved for two Reasons. In the first place, in order to divest them of that unpleasant taste they have; and secondly, that they may be the longer kept. We have already given an account how the Salt produce these good effects, when we spake of *Olives.*

The Chief Vertue of *Capers* consists in the essential Salt which they contain, which being endued with much motion and solidity, makes its way thro', by bruising and attenuating the gross things that obstruct their motion.

The Bark of the *Caper-Tree*, and that of its Root also are used in Physick; they have the same Vertue, and contain the same Principles as Capers. *Caper-Bark, and Root.*

The green Flowers of a Spanish Broom being preserved as *Capers* are, have very near the same taste, and produce the same effects.

Capers in Latin are called *Cappares*, *à Capite*, a Head, because they resemble small Heads. *Etymology.*

CHAP. XXXV.

Of *Beans.*

THere are two kinds of *Beans*, viz. the Garden and Field *Bean*, the first are flat, sometimes bigger and sometimes smaller, usually of a whitish Colour, and sometimes of a red Purple: They are contained, to the number of five, in a thick, long, pulpy Cod, made up of *Kinds.*

of two sides; the other *Beans* are oblong, blackish, whitish or yellowish, and growing, as well as the other, in Cods, but they are smaller, and of a rounder Form. You ought to chuse, of either kind, such as are tender, well grown, unspotted, and that have not been Worm-eaten.

Good effects. *Beans* cause Sleep, allay the sharpness of Humours, provoke Urine, remove the Megrim, and are very nourishing; they are detersive and binding, when taken in Decoctions; they also make Flower of them, which is used in Cataplasms, for dissolving, softning, digesting, and forwarding Suppuration.

Ill effects. *Beans* are windy, and cause the Cholick.

Principles. They contain much Oil, and essential Salt.

Time, Age, and Constitution. They agree at all times, with young bilious Persons, and those who have a good Stomach.

REMARKS.

Beans are a Pulse much used for Food; they contain oily and balsamick Juice, which promotes Sleep, by embarassing the Animal Spirits a little, and throwing them into a kind of repose. This Juice is also proper to give good nourishment, and to allay the Head-ach, by softning the sharp humours that cause them.

In the mean time *Beans* are somewhat of a viscous Substance, which when it ferments and rarifies in the Bowels, sometimes causes Wind and Cholick.

Dry'd Beans. They dry *Beans* in order to keep them the longer, but they have not so good a taste as they had before; and that in all probability, because in the drying of them they lose some volatile and exalted parts, which contribute to make them of a more pleasing taste.

The Stalks, Leaves, Cods and Flowers of *Beans* being taken in a Decoction, are softning, opening, and cooling.

American *Beans.* There is a kind of *Bean* brought from *America*, of the same form and colour as ours, but smaller. This *Bean* is separated in the middle by a small and thin skin, and has quite another vertue than our ordinary *Beans*, for it very violently works both upwards and downwards.

Etymology. *Beans* in Latin are called *Fabæ*, from φαγεῖν, *Comedere*, to *Eat*, because People eat a great deal of this Pulse.

CHAP.

CHAP. XXXVI.

Of *Peaſe*.

THere are three ſorts of *Peaſe*; the firſt are almoſt round, of a green Colour at firſt, nd as they dry, they become cornered, white or ellowiſh; theſe *Peaſe* are contained in longiſh, ylindrical Cods, compoſed of two ſides; the econd are large, angulous, party-colour'd, white nd red, and grow in large juicy Cods; the laſt re white, ſmall, and contained in ſmall Cods; hoſe of the firſt and third kinds grow in Fields, nd thoſe of the ſecond are ſown in Gardens: When you come to chuſe of any kind of them, pitch upon thoſe that are tender, new, and not Worm-eaten. *Kinds.* *Choice.*

Peaſe qualify the ſharp Humours of the Breaſt, ſtop Coughing, afford good Nouriſhment, are mollifying, and a little Laxative. *Good effects.*

They are windy, and bad for thoſe who are ſubject to Gravel. *Ill effects.*

They contain much Oil, eſſential Salt and Phlegm. *Principles.*

They agree at all times, eſpecially with young People, and almoſt all ſorts of Conſtitutions, provided they be uſed moderately: In the mean time, as for thoſe Perſons who are full of groſs Humours, *Peaſe* does not agree well with them. *Time, Age, and Conſtitution.*

REMARKS.

Peaſe are a Pulſe much uſed for food; the ſmaller and greener they are, the better is their taſte, and thus they are ſerved to the Tables of People of Quality, and ſuch as are for nice Eating. *Green Peaſe.*

They alſo dry *Peaſe* that they may be the longer kept, but they have not when dry that taſte they had before; for the ſame Reaſon that we have already given about dry *Beans*. *Dry peaſe.*

Peaſe

Peaſe produce the greateſt part of their good effects by the help of their oily and balſamick parts, which embaraſing the ſharp humours of the Breaſt, ſtop Coughs; and by eaſily condenſing in the vacuities of the ſolid parts, repair and nouriſh them. The firſt porridge or boyling of *Peaſe* is ſoftning and laxative, becauſe 'tis filled with the more diſſoluble Salts of this Pulſe; theſe Salts iritating and pricking the inteſtinal Glands, cauſe them to let paſs thro' their pores a greater quantity of ſerous Matter than they were wont to do.

Peaſe contain a viſcous and thick Juice, which cauſes wind, and produces groſs humours, and therefore they are not good for thoſe that are troubled with Gravel.

Chick-peaſe. There are other ſort of Peaſe which they call *Chick-peaſe*, which are white, or red, black, or purple, and have the ſame taſte as your common Peaſe; they are in ſhape almoſt like the head of a Ram, and therefore this Plant *Etymology.* has been called *Cicer arietinum.* They are contained in ſmall Cods like Bladders, and not much uſed for Food, but more in Phyſick. The red ones are eſteemed before the others.

Chick-peaſe provoke Urine, Women's Terms, and allay the ſharp humours of the Breaſt; they make uſe of them by way of decoction for the Stone and Cholick in the Reins.

Etymology. *Peaſe* in Latin is called *Piſa*, *à πέσω*, or *πέσσω Cecidit, it is Fallen*; becauſe if you do not ſuſtain the Plant whereon Peaſe grow, it falls.

It is alſo ſaid that Peaſe came from the City of *Piſa*, where they grew formerly in great plenty.

CHAP. XXXVII.

Of *French* or *Kidney-Beans.*

THEY Eat *French-Beans* either in the Cods or without; they make uſe of them in their Cods, when they are green, tender and young; but as ſoon as ever they grow hard and whiter, and that the *Bean* is come to a certain bigneſs, they ſhell them: Theſe *Beans*, which are like a ſmall *Kidney*, are uſually white, and ſometimes red, black, or ſpeckled: You ought

to

to make choce of such as are tender, well grown, plump, not Worm-eaten, and may be easily boiled.

French-Beans provoke Urine, and Women's Terms; they are very nourishing, and of a dissolving qualifying Nature; they make use of the Flower of this *Bean* in Cataplasms. *Good effects.*

French-Beans are windy, burden the Stomach, and sometimes cause Reachings, and Inclination to Vomit. *Ill effects.*

They contain much Oil, essential Salt and Phlegm. *Principles.*

They agree at all times, with those that have a good Stomach, and are Young and Hail; but weakly People ought to abstain from them. *Time, Age, and Constitution.*

REMARKS.

THey Sow *French Beans* in the Spring, and sometimes after Harvest, for 'tis a Pulse much used when young, they have then a good taste, but when they cause them to be dried, for the preserving of them, they have not that agreeable taste they had before, but are subject to the same alterations as dry'd Beans and Pease.

The white *French-Beans* are the most common, but they are not the more delicious, the red ones are much better tasted, and more wholsom, for they are less windy, and easier of digestion; and the reason of this difference may be, that the red *French-Beans* have more exalted Principles in them, which may be known from their red colour, which usually proceeds from a strong attenuation and rarifying of the Sulphurous parts.

We have taken notice that those *French-Beans* which are sooneſt boiled are the most wholsom, because they consist of a Substance that is not much united and bound up in its parts, and which easily digests in the Stomach.

French Beans contain the same Principles, and produce the same effects as Pease; and therefore to set forth their Vertues, we have no more to do than to reason in the same manner as we have done in respect to Pease. All the difference we find between these two sorts of Pulse is, that *French-Beans* are a little more windy, and harder of digestion than Pease.

French-Beans in Latin are called *Phaseoli*, or *Phaseli*, & *Phaselo*, a little *Ship*, because 'tis pretended that the Seed of this Pulse in some measure resembles a little Ship.

CHAP.

CHAP. XXXVIII.

Of *Lentils.*

Kinds. THere are two sorts of *Lentils*; the first of which are small, orbicular, thin towards the edges, raised up in the middle, round, hard, flatted, white, yellowish, or blackish, and two or three of them together in small Cods; these in Latin are called *Lentes minores*: The other are twice or thrice as big as those of the first sort, and you must chuse both of the one and the other, such as are plump, and easily boiled.

Good effects. *Lentils* afford indifferent Nourishment, allay the over-fervency of the Blood; are detersive and binding when you eat them whole, but laxative when the plain Decoction of them is only used.

Ill effects. *Lentils* produce gross and tartarous Humours, cause Obstructions in the Bowels, and are looked upon to weaken the Eye-sight.

Principles. They contain an indifferent quantity of essential Salt, and much Oil and Earth.

Time, Age, and Constitution. *Lentils* agree at all times, and at any Age, with Persons of a hot and cholerick Nature, and phlegmatick Constitution; but those who are Melancholy, and abound with earthy and gross Humours, ought to abstain from them.

REMARKS.

LENTILS are much used in *Lent-time*, they bind up and qualify the too great Motion of the Humours, by their gross and earthy Juice, which thickens the Liquors, and gives them a greater Consistence than before.

Lentils loosen the Body when used in Decoctions, because the Water dissolves no more than the essential Salts of this Pulse, which are proper to produce this Effect, leaving their earthy Parts behind, which chiefly contribute to make the *Lentils* astringent, as we have observed already.

Lentils

Lentils in Latin are called *Lentes à Lenis*, Sweet, because they formerly believed, the use of *Lentils* would make the Humours sweet; or because *Lentils* are smooth, and soft to the taste. *Etymology.*

CHAP. XXXIX.

Of *Rice.*

YOU are to chuse such *Rice* as is clean, white, new, plump, hard, and swells when 'tis boiled. *Choice.*

Rice is softning, thickens the Humours, moderates a Looseness, increases Seed, repairs and supplies the parts of the Body with good Nourishment, stops spitting of Blood, and is good for pthisical and consumptive Persons. *Good effects.*

Rice is windy, and heavy upon the Stomach, and the over-frequent use of it causes Obstructions. *Ill effects.*

It contains much Oil, and an indifferent quantity of Salt. *Principles.*

It is good at all times, and for Persons of any Age, whose Humours are too sharp, and much agitated, and for those, who having impaired their Strengh, stand in need of some Food to restore them. *Time, Age, and Constitution.*

REMARKS.

THE Plant which bears *Rice* is cultivated in moist and marshy Places; for as *Rice* abounds in Oily Principles, those fat Earths supply it more abundantly than others: Of all the parts of the Plant, there is none but the Grain or Fruit that serves for Food, and the same is blackish, oval, and oblong, growing in Clusters, and inclosed in a yellowish, rough, little Cod, that terminates in a small String. The usual way of dressing *Rice* is to boil it in Milk: It's also sometimes put into Soop; but the Eastern People use it altogether, and much oftner than we.

Rice

Rice is of a softning restoring Nature, and by its oily, balsamick, and embarassing Parts, affords good Nourishment: It also stops Looseness, and spitting of Blood, in thickning the sharp Humours a little, by its viscous and gluey Juice, and thereby allaying the over-violent Motion of them.

In the mean time, *Rice* being close and compact in its Parts, is sometimes heavy upon the Stomach, and as it does not easily digest, but remains a long time in the first Passages, it ferments, rarifies, and causes Wind there: It may also cause Obstructions, by its dull and gross Juice, which stopping in the small Pipes, hinders the Liquors from circulating.

CHAP. XL.

Of *Groot*.

Choice. YOU are to chuse such as are new, well cleaned, white, and not musty, and made of good Oats.

Good effects. It's moistning and qualifying, and fit to embarass the sharp Salts in the Breast, Blood, and other Humours, to cause Sleep, to cool, to remedy consumptive Distempers, and to afford good Nourishment to the Parts; they use it by way of Decoction made with Water and Milk.

Ill effects, Principles. *Oatmeal* lies a little too heavy upon the Stomach, and causes Wind.

Time, Age, and Constitution. It contains a midling quantity of essential Salt, and much Oil.

It agrees at all times, with every Age, and all sorts of Constitutions, and especially with those whose Humours are very subtil, sharp, and in an extraordinary Motion.

REMARKS.

GROOT is nothing else but *Oats* divested of its Husk and outer Parts, and made into large Meal by the means of a Mill.

It's

It's very commonly uſed; they boil it in Water or Milk: It cools and moiſtens much, and produces many other good Effects; becauſe it contains, as well as *Rice*, oily, balſamick, and embaraſſing Parts, which operate in the ſame manner as thoſe of *Rice* do.

They alſo uſe Barley-meal boiled in Milk or Water; and this Aliment well ordered, is very pleaſing to the taſte, and has the ſame Vertues as *Groot*, yet is not quite ſo Nouriſhing. You are to chuſe ſuch Barley-meal as is new dreſt, full, white, and dry: The beſt is that brought from *Vitri* in *France*.

They alſo of Milk and Flower make a very common Diſh, which moiſtens, and is very Nouriſhing, with which they feed Infants. It's a Food very pleaſing to the taſte, and very wholeſome.

Groot in Latin is called *Grutum*, *à* γρῦτα, which ſignifies the ſame thing.

CHAP. XLI.

Of *Millet*.

YOU ought to chuſe *Millet* that is white, plump, large, hard, ſhining, and of a ſweet and agreeable taſte. *Choice.*

It's Anodine, of a ſoftning Nature, proper to ſuppreſs and embaraſs the ſharp humours in the Breaſt: It's a little Binding, and allays the too violent Motions of the Humours. *Good effects.*

It's a little windy, eaſy of Digeſtion, and heavy in the Stomach. *Ill effects.*

It contains much Oil, and a little eſſential Salt. *Principles.*

It agrees at all times, and to any Age, with Perſons of a bilious Conſtitution, and ſuch as have a good Digeſtion; but melancholy People, and thoſe that abound with groſs Humours, ought to abſtain from it. *Time, Age, and Conſtitution.*

REMARKS.

THE Plant which bears *Millet* grows easily in moist, sandy, and shaded Places: Its Grain, which indeed is much used for Food, is small, almost round or oval, yellow or white, and wrapt up in small, thin, and tender Shells or Husks. Of these, and Milk together, they make a kind of Dish which in taste is much like unto that of *Rice*: *Millet* is also much like unto *Rice* in its Principles, and the Effects produced by it; and all the difference between them is, that *Rice* is still more agreeable and nourishing than *Millet*.

The Seed of *Millet* being reduced into Flower, is used in anodine and dissolving Cataplasms.

Etymology. *Millet* in Latin is *Milium*, because the Grains of it grow in great numbers, and as it were by Thousands, upon the Plant that bears them.

CHAP. XLII.

Of *Anise.*

Choice. YOU ought to chuse such *Anise-seed* as is large, clean, plump, fresh gathered, of a good smell, and sweet taste, yet intermixed with a little agreeable sharpness.

Good effects. *Aniseed* fortifies the Stomach, expells Wind, is Cordial, allays the Cholick, increases the Milk of Nurses, and sweetens the breath.

Ill effects. The too frequent use of *Anise-seed* renders the Humours sharp and agitated.

Principles. *Anise-seed* contains much fine Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times with Old and Phlegmatick People, and with those who are subject to Wind and Cholick, and have a weak Stomach.

REMARKS.

REMARKS.

Aniſe is a ſmall Seed of a green gray Colour, which is commonly called *Green Aniſe*, to diſtinguiſh it from the other *Aniſe-ſeed* which is preſerved. The beſt comes from *Malta*, and *Alicant*, and that from the laſt place is is not ſo agreeable as the other.

Paſtry Cooks make very good Biskets, wherein they put *Aniſe-ſeed*, and alſo put this Seed into other Compoſitions, in order to give them a good taſte, and Aromatick ſmell.

Aniſe-ſeed helps Digeſtion, and fortifies the Stomach by its volatile and exalted Principles, which in this part excite a gentle and moderate heat, and which attenuate and diſſolve the Foods contained therein. *Aniſe-ſeed* alſo expells Wind, by rarifying the viſcous Juices, which by their heavy and groſs qualities ſtop up the Wind, and hinder it to break out. Hence it is alſo that *Aniſe-ſeed* allays the Cholick, that very often is cauſed by Wind, and muſt ceaſe as ſoon as the ſame is expelled. Laſtly, *Aniſe-ſeed* ſweetens the Breath by its Aromatick taſte and ſmell, and that proceeds from the volatile Salt it contains, which being joined with the exalted Sulphurs, are fit to tickle, or rather very lightly and tenderly to prick the little Nervous Fibres of the Tongue, and the inner Tunick of the Noſe.

China *Aniſe.*

There is another ſort of *Aniſe-ſeed* called *China*, or *Siberia Aniſe*, and is of the ſhape and bigneſs of the Seed of a wild *Gourd*, but of the taſte and ſmell of our *Aniſe-ſeed*, tho' ſtronger. It's very rare in *Europe*; the *Chineſe* mix it with their Tea, and Sherbet, to make their Liquor more pleaſant. This *Aniſe-ſeed* has the ſame Vertues, and every way the ſame Principles as ours.

Etymology.

Aniſe in Latin is *aniſum, quaſi* ἀνίκητον, *quod cibi appetentiam præſtet*, becauſe it creates an Appetite, or elſe, ὅτι ἀνίησι τὰς ἐντινεμματώσεις, *quòd tenſiones flatulentas laxet*, becauſe it expells Wind, &c.

CHAP. LIII.

Of *Bread.*

Difference BRead differs according to the various things 'tis made of, according to their respective proportions, according as the Dough is prepared, and according to the way of Baking it.

Choice. The best is that made of good Wheat Flower, wherein they leave a little Bran, which is well kneaded, and sufficiently fermented, and lastly, well baked, with a moderate heat, so that it ought not to be neither too hard, nor too soft. It ought not to be eaten too new, because it will clog the Stomach, but you ought rather to stay 'till it is a little stalish.

Good effects. Bread is nourishing enough, and good Food; Bread Crust toasted is binding, but the Crumb used in *Cataplasms*, softens, digests, sweetens, and dissolves.

Ill effects. Bread produces no ill effects, unless eaten to excess, or that it be ill made. For Example, when 'tis too much baked, or not enough, it is hard of digestion, and heavy upon the Stomach.

Principles. Bread contains much volatile Salt, Oil, and Phlegm.

Time, Age, and Constitution. Bread agrees at all times with any Age and kind of Constitution.

REMARKS.

BRead is nothing else but Dough baked, and very nourishing, because those things of which it is made are full of unctious, oily and ballamick Particles. The Crumb of Bread used in *Cataplasms*, is of a softning, digesting and dissolving nature, because it contains many oily and phlegmatick Principles, fit to render the Fibres of those parts more soft and supple; and because also it does by its volatile Salts open the Pores of that same part, and attenuate and dissolve the gross Juices got together therein. The Crust of Bread toasted, is of a binding nature;

ture; and the reason is, because that being become very porous and spongy, by undergoing a kind of Calcination, it swallows up the abounding moistures that relax the parts, and gives a greater consistence to the thin Liquors, that too easily are evacuated.

Bread is so necessary a Food, that we cannot but take the more notice of it; we eat nothing almost without Bread, and even without it the most part of Foods which we do eat would grow loathsom to us. There are but few Nations that do not use Bread, but Wheat does not grow every where; several People make Bread, or something that serves in the stead of it, of other things.

Acron Bread.

It is said that in ancient times, instead of Wheat, they made Bread of Acrons, and Beach-fruit; and we are assured that there are still some People in the World that do make use of them.

Chesnut and Date Bread.

Chesnuts and Dates have also been used to make Bread of, as we have taken notice before, in speaking of those Foods.

Roots-bread.

The *Americans* make a well-tasted Bread of the Roots called *Cassavee*, tho' the Juice of these Roots is poisonous, but looses that ill quality by being dress't and baked.

Mortar Bread.

Some Authors give us an Account that in some places they dig a kind of Mortar out of the Earth, which they bring to a fine Flower, of which the People make Bread and Cakes; this indeed is very strange, and wants Confirmation.

Bread made of the Pith of Trees.

In the *Molucca's*, and divers parts of the East, they make use of the Pith of certain Trees to make Bread of, and the same by the Inhabitants of these Parts is called *Sagdu*.

Fish Bread.

The *Islanders*, *Laplanders*, and several other Nations, let Fish be dried and hardned with Cold, which they make afterwards to serve them instead of Bread. Some People also about the Gulph of *Arabia*, make Bread of Flesh dry'd in the Sun, and they must have died of Hunger, had not they found out this Invention; for their Land is so barren, that nothing grows upon it.

Nutshel-Bread.

Other People have dried the flesh of several Animals, and mixing the same with the Barks of Trees, make Bread of it. And in some Places they make it also of certain sorts of Nut-shels. In short, we should not easily make an end, should we give an account of the several Ingredients, whereof People in several parts of the World have been obliged to make Bread; either because their Soil will produce no Corn, or because they must otherwise perish with cruel Hunger. Father *de Terire* in his Natural History of the *Antilles*, says of the Island of *Guadaloupa*, that the Inhabitants for fear of perishing with

Hunger, made Bread of the Fruits of a Tree growing there, called *Courbaria.*

Wheat. Of all the kinds of Corn used, Wheat is that which makes the best Bread, and is most in use.

Difference Wheat differs very much, according to the Country it grows in; you ought to choose that that is clean, dry, heavy, and plump. They lay it by for some time before 'tis used, that so it may sweat out a kind of moisture that is in it, and that its active principles may be a little freed from the gross matters that do incumber them.

Principles. Wheat contains much Oil and essential Salt, and in Latin is called *Triticum, à triturare*, because 'tis separated from the Ear by thrashing.

The less Bran you leave in the Wheat Flower, of which you make Bread, the more nourishing and better tasted the Bread will be; but on the other hand, 'tis harder of digestion, and heavier upon the Stomach, because the small parts of the Flower unite so closely one with another, that there are hardly any pores left in them, and that is it that makes the Bread so close; whereas on the contrary, when there is a little Bran mixed with the Bread, the by its gross parts hinders too close an union between the parts of the Flower, makes the Bread more porous, and easier to be attenuated by the fermentation of the Stomach. Moreover the Bran is detersive, cooling, and produces other good effects.

Rie. Rie is another sort of Corn, of which the Northern Nations usually make their Bread: It's also used in other parts, but not so much as Wheat: We mix it sometimes with Wheat, in order to give a sort of taste to the Bread, that pleases a great many People. It's not so nourishing as Wheat-Bread, and is a little Laxative.

It contains much Oil and essential Salt. It's called *Secale* in Latin, *à Secare*, to cut, because 'tis cut in Harvest-time.

Principles. Barley is also used to make Bread with, and the same is cooling, but not so nourishing as that of Wheat or Rie. Barley contains much Oil, and a little essential Salt. In Latin 'tis called *Hordeum*, a corrupt Name; for anciently the Word was *Fordeum, à φορβὴ, Nutrimentum*, Nourishment; because they made use of Barley for that purpose.

There are two kinds of Oats, one that is sowed, and the other wild, the last of which is not so nourishing as the other. *Galen* pretends, that Oats is good for nothing but Horses: However, 'tis often employed for the use of Mankind, as we have observed in the Chapter of *Groot*. Indeed in the more Southern Countries they seldom make Bread of it; but the Northern People, among whom other sorts of Grain do not grow, make Oat-Bread, which is Nourishing enough.

enough, and ſerves them very well. Oats contain much Oil and eſſential Salt: It's in Latin called, *Avena, ab Avere*, earneſtly to deſire; becauſe 'tis excellent Food for Horſes, and they Neigh when they ſmell it. *Principles.*

Buck-Wheat is alſo made uſe of in ſeveral Places to make Bread of, which is eaſily digeſted, but not ſo nourilhing as ours: This Corn contains much Oil, and a little eſſential Salt. In *Latin* 'tis called *Fagopyrum*, from *Fagus*, a Beech-tree, and the Greek word, πυρὸς, Wheat; that is, Wheat whoſe Corn is like unto that of the Seed of Beech: It is alſo called *Sarracenicum*, becauſe it formerly grew plentifully amongſt the *Sarazens*. *Buck wheat* *Principles.* *Etymology.*

There grows in ſeveral parts of *Africa*, *Aſia* and *America*, a kind of Corn called *Mays*, and ſuch as we commonly name Turkey-wheat. They make Bread of it, which is hard of Digeſtion, heavy in the Stomach, and does not agree with any but ſuch as are of a robuſt and hail Conſtitution. It contains much Oil and eſſential Salt. *Turkey-Wheat.* *Principles.*

They alſo make ſeveral ſorts of Bread of Millet, Rice, and bearded-Wheat, which is a kind of Millet, Spelt, and ſeveral other Grains; but theſe are hard of Digeſtion, and are not by a great deal ſo well taſted as our ordinary Bread. *Bread of Millet, &c.*

In order to make good Bread, you ought in the firſt place to mix good Leaven with the Flower: This Leaven is commonly a ſouriſh Dough, which being compoſed of volatile and acid Salts, agitates and divides the inſenſible parts of the Flower, by a Fermentation it excites therein, and renders the Bread lighter, more porous, and eaſier of Digeſtion. *How to make bread.*

In the next place, regard ought to be had to the degree of heating the Water you pour on the Flower; for if it be too cold, the Fermentation will be but imperfect; but if on the contrary too hot, the matter thereby ferments too quick and too violently, and ſo corrupts and becomes ſour, as we ſhall explain hereafter.

In the third place, you muſt knead your Dough well, that it may be equally mixed with the Leaven; and alſo thereby aſſiſt the internal Motions of its inſenſible Parts.

In the fourth place, you muſt for ſome time leave it well covered, in a place that is moderately hot, that ſo it may ferment enough and ſwell; but if it continue too long in this Condition, the acid Salts of the Flower having time to raiſe themſelves conſiderably above the other Principles, and ſo to be diſengaged from the oily Parts that do detain them, they do afterwards make the Bread ſour.

Laſtly, It's neceſſary you have regard to the heat of your Oven in baking Bread; for if the ſame be too great, it har-

dens it; if too weak, the Bread remains Doughy, will lye heavy in the Stomach, and be hard of Digestion.

Unleavened Bread. Unleavened Bread, called in Latin *Panis asimus*, is nothing else but Bread without Leaven.

That, that Dough or Paste, of which Bread is made, may be rendred finer, and of a more agreeable Taste, they mix it with divers Ingredients, and make of the same *Pastries.* several sorts of Pastries, too tedious to be mentioned here: Only I shall say, People ought not to use themselves too much to them, not only because they are almost all heavy upon the Stomach, and hard of Digestion, but also because we ought, as much as can be, to prefer plain before Compound Foods.

Bread in Latin is called *Panis*, from πάσμαι, to eat; or else from πᾶν, All, because when one has Bread, we may dispense with all other Foods.

CHAP. XLIV.

Of *Cabbages*.

Kinds. THere are several sorts of *Cabbages* which they sow in Gardens, and such ought *Choice.* to be chosen that are tender, large, and full.

Good effects. *Cabbages* are an indifferent Nourishment, detersive, and heal Wounds: Their first Liquor after boiling is Laxative, and the last astringent: The Red *Cabbage* is more Pectoral than the others, good for the Pthisick, and qualifying the sharp Humours of the Breast.

Ill effects. *Cabbage* produce gross Humours, cause Vapours, and are hard of Digestion, and therefore they usually boil them well before they are eaten; and they also put a little Pepper upon them, in order to help the digesting of them in the Stomach.

Principles. *Cabbages* contain an indifferent quantity of Oil, and much essential Salt and Phlegm.

Time, Age, and Constitution. They agree, while they are tender, with young People of a bilious and sanguine Constitution; but as soon as ever they cease to be tender, that

is,

is, grow hard, they ought not to be made use of by Persons of any Age or Constitution.

REMARKS.

Cabbages are Plants well known, as being very commonly used; they were much esteemed by the Ancients, since *Chrysippus*, *Dieucles*, *Pythagoras*, and *Cato*, took the pains to write several Volumes to describe the Nature of them. The *Ionians* had so much Veneration for them, that they swore by *Cabbages*, and were therein as Superstitious as the *Egyptians*, who gave divine Honours to *Leeks* and *Onions*, for the great Benefits which they said they received from them.

The first boiling of *Cabbage*, I mean the Liquor, is laxative, the last astringent; because their most dissoluble part, *viz.* the Saline, soon dissolves, and the Salts pricking the Intestinal Glandsa little, cause a light Evacuation; but the second, on the contrary, finding in a manner no more Salt for to be dissolved, receives nothing but the more earthy Substance of the *Cabbage*, which is proper for thickning the Liquors, and giving them a greater Consistence.

Hippocrates caused *Cabbages* to be boiled twice, and then prescribed them to be eaten by those who were troubled with the Gripes, Bloody-flux, or Spitting of Blood; by this means *Cabbages* were divested of their purging Quality, and nothing but the grosser part is left behind, which is the more astringent, according to the following Line:

Jus caulis solvit, cujus substantia stringit.

Red-Cabbage

Red *Cabbages* are more Pectoral than others, because they contain a more oily and viscous Juice, that is proper to intangle the sharp Humours of the Breast: Of these they make a pectoral Syrup, that is very good and wholesome, and much used in Physick.

Etymology.

Cabbage in Latin is named *Brassica*, ἀπὸ τῦ βιβρώσκειν, *vorare*, to eat; because the *Cabbage* is of the first rank of Herbs that are edible.

CHAP.

CHAP. XLV.

Of *Artichoaks.*

Kinds. *Choice.* THEY are sowed in Gardens, and used for Food, you ought to chuse those that are large, tender, and plump.

Good Effects. They are of an opening Nature, remove Obstructions, are a Cordial, and cause Sweating: They are likewise very nourishing, purify the Mass of Blood, and promote Seed.

Ill effects. Raw *Artichoaks* are windy, hard of Digestion, and heavy upon the Stomach; whereas those that are boiled are easily digested, and produce no ill effect.

Principles. They contain much Oil and essential Salt.

Time, Age, and Constitution. *Artichoaks* agree in cold Weather with old People, and such as are of a phlegmatick and melancholy Temper.

REMARKS.

AN *Artichoak* is a kind of Thistle. It is observed, that it grows very easily in those Soils where they throw Cinder; the reason is, because there is much alkali Salt in those Cinders, which produces much good; for that Salt presently mixing with the earth wherein *Artichoaks* are planted, attenuates and rarifies the Juices thereof, which being grown more subtil, do the more easily pass thro' the Pores of the Root, and disperse themselves into all the parts of the Plant. Moreover, this alkali Salt, receiving a volatile Acid into its Pores, which flutters continually in the Air, assumes a new Form, and becoming a nitrous Salt, half fixed and half volatile, afterwards does distribute it self into the Pipes or Channels of this Plant, serves for its Vegetation, the Purification of its Juices, and the increasing of the quantity of essential Salts wherewith this Plant doth abound.

Every Body attributes the vertue of increasing seed to the *Artichoak*; I believe those pungent and sharp things wherewith we season *Artichoaks*, such as Pepper and Salt, contribute more than *Artichoaks* to it. In the mean time, as they contain many oily and balsamick Parts, united with essen-

tial

tial Salts, they may increaſe the Seed, which is alſo very Oily and Saline: *Artichoaks* alſo remove Obſtructions, are of an opening Nature, and provoke Urine by their nitrous Salt, which diſſolves and attenuates the viſcous and groſs Matters they meet with, and opens the Paſſages they are to go through.

The Latin word *Cinara*, which ſignifies an *Artichoak*, according to the Opinion of ſome, is derived from a Maiden called *Cinara*, which the ancient Fables ſay, was changed into an *Artichoak*; or elſe *à Cinere*, Aſhes; becauſe, according to the Obſervation we have already made, *Artichoaks* grow eaſily in thoſe places that are covered with Aſhes. *Etymology.*

Artichoak in Latin is called *Scolymus*, from σκόλιος, *Aſper*, rough and pricking, becauſe it pricks when 'tis touched.

CHAP XLVI.

Of *Sparagraſs*.

YOU are to chuſe ſuch as are large, tender, well grown, of a good Taſte, and ſown in Gardens. *Choice.*

They are of an opening Nature, diſſolve the Stone in the Kidneys and Bladder, help Women's Terms, remove Obſtructions, are eaſy of Digeſtion, and Stomachical, but afford but little Nouriſhment. *Good effects.*

Sparagraſs eaten to exceſs ſharpen the Humours, and heat a little; and therefore Perſons of a bilious Conſtitution ought to uſe them moderately: They cauſe a filthy and diſagreeable ſmell in the Urine, as every Body knows. *Ill effects.*

They contain much Oil and eſſential Salt. *Principles.*

They agree at any time, and any Age, with Perſons of a phlegmatick and melancholy Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

REMARKS.

Sparagrass are too well known to require a particular Description in this place; that which is to be observed concerning this Plant is, That when they have attained to that bigness and maturity as renders them fit for eating, if they be suffered to grow longer, they will attain to the state of a Shrub, and spread into several Branches, full of small and tender Leaves, and of Flowers which fade after some Days, in the room of which comes a small spherical Berry, containing divers hard Seeds. *Sparagrass* are much used for Food in the Spring. They are sown in Gardens, and are better and larger than those that grow in Meadows and Fields.

The essential Salt which is contained in *Sparagrass* in a sufficient quantity, is very proper to penetrate into all the Recesses of the Parts, there to dissolve the glutinous and embarassing Substances they meet with, and to make a passage into all the Pipes, by breaking and removing the Obstacles that are in their way; and this is the reason, that *Sparagrass* taken inwardly are opening, and good for the Stone.

Etymology. *Sparagrass* in Latin is called *Asparagus ab aspergendo*, sprinkling, because 'tis convenient to Water them.

CHAP. XLVI.

Of *Hops*.

Choice. *Hop-tops*, while they are young and tender, are used for Food: They boil, and in a manner dress them like *Sparagrass*.

Good effects. *Hops* strengthen the Bowels, purify the Blood, provoke Urine, and are used for the Distempers of the Liver and Spleen.

Ill effects. They are a little windy, hard of Digestion, when the Stalks are become hard and full of Leaves.

Principles. They contain much Oil, and essential Salt.

Time, Age, and Constitution. They agree, while they are tender, with any Age, and all sorts of Constitutions.

REMARKS.

REMARKS.

HOP is a Plant whereof there two ſorts, *viz.* the Male and Female; the laſt differs no otherwiſe from the other, but that it is lower, not ſo fair, and bears Fruit but ſeldom: Both of them grow on the banks of Rivulets, in Hedges, and as they grow up, twiſt themſelves about the neighbouring Plants. The Male is cultivated in *England*, *Flanders*, and other cold Countries. Its Flower and Fruit are uſed in the hopping of Beer.

Hops were unknown to the Ancients, according to the Account of *Piſanellus*; however, 'tis a very wholeſome Plant, and produces good Effects. It purifies the Blood, by cauſing a ſmall Fermentation therein, whereby thoſe parts that ſhould not be there, ſeparate themſelves, and get out of the Body, either by Sweat, Urine, or ſome other way.

Hop-Syrup

Hop Syrup is a good Remedy in malignant and peſtilential Fevers; becauſe it diſſolves and expells a Coagulation in the Blood, which perhaps is more or leſs the cauſe of almoſt all Fevers.

Etymology.

Hops in Latin are called *Lupuli*, *à Lupo*, a Wolf; becauſe 'tis pretended, the Wolf uſually hides himſelf under the Covert of *Hop-Branches*; and as theſe Branches are very weak, they uſually bend downwards as it were by way of Humility, which is the reaſon they have alſo called this Plant, *Humulus*.

It's alſo named *Saliſtarius*, *à Salice*, a Willow, becauſe 'tis ſaid, they grew anciently near Willows, about which they twiſted themſelves.

Laſtly, *Hops* are called by ſome *vitis Septentrionalium*, becauſe that in the Northern Countries they are ſupported by Props, or Poles like Vines.

CHAP. XLVIII.

Of *Lettice.*

Kinds.

THere are two ſorts of *Lettices*; the one they call the wild *Lettice*, and is uſed only in Phyſick; the other is Garden *Lettice*, which laſt is ſubdivided into ſeveral other Species, that are commonly uſed for Seed; as the Headed-

Lettice,

Lettice, and that contrary to it; the *Roman-Lettice*, which is now more in use than ever, and the curled or crisp *Lettice*. You ought to chuse all your *Lettice* when they are tender, young, full of Juice, and such as grow in Gardens in a fat Soil.

Choice.

Good effects. They are of a moistning cooling Nature; they allay the over-violent Agitation of the Humours, loosen the Body, increase Nurses Milk, make People Sleepy, and give good Nourishment.

Ill effects. The too frequent use of them lessens your natural Heat, causes Barrenness, makes the Body lumpish, slothful, and heavy, and weakens the Stomach.

Principles. *Lettices* contain much essential Salt, and Phlegm, an indifferent quantity of Oil, and a little Earth.

Time, Age, and Constitution. They agree in very hot Weather, with young bilious People, and those who have a very hot Stomach.

REMARKS.

Lettice is a Plant much used, because of the good effects produced by it. It became eminently Famous for the recovery of *Augustus*, who took it by the Advice of *Antonius Musa*; *Galen* also made it much in request, by telling us that when he was young, it allayed the violent heat he had in his Stomach, and when old, made him sleep.

This Plant causes sleep, cools and moistens much, by calming and qualifying the motion of the humours by its milky and viscous Phlegm. It increases Nurses Milk, not only because when it allays the over-violent agitation of the Humours, it makes the Aliments that are turned into a Chyle, and intermixt with the Mass of Blood, the longer to retain their Chilous consistence, but also because its milky Juice can much better of its self increase the quantity of Milk.

Lettice-Seed is one of the four Cold Seeds in the lesser degree, and has the same Vertue as the Plant it self.

Lettice

Lettice is in Latin called *Lactuca*, *à Lacte*, *Milk*, becauſe this Plant abounds with Milky Juice. *Etymology.*

CHAP. XLIX.

Of *Succory*.

THere are two ſorts of *Succory*, the one Garden *Succory*, and the other Wild. The Wild one is but little uſed in Foods, becauſe of its bitter taſte, but 'tis much in Phyſick. As for the Garden *Succory*, it's divided into ſeveral ſpecies, and ſowed in Kitchin-Gardens; you are to chooſe that which is tender, young, and of a good taſte. *Kinds.* *Choice.*

It's of a moiſtning and cooling nature, provokes Urine, quenches thirſt, and creates an Appetite. *Good effects.*

It hinders the digeſtion of Foods, and doth a little weaken the Stomach, and is it ſelf hard to be digeſted, eſpecially if uſed to exceſs. *Ill effects.*

It contains much Phlegm, an indifferent quantity of Oil, and eſſential Salt. *Principles.*

It agrees in hot weather with young bilious and ſanguine People, and thoſe who have a hot Stomach. *Time, Age, and Conſtitution.*

REMARKS.

DRied *Succory* has a harſher and more bitter taſte than the Garden ones; and the reaſon is, becauſe it contains more eſſential Salt; it's alſo upon the account of this Salt more opening, and fitter for removing obſtructions, and the Diſeaſes of the Liver, and therefore they uſe it more than the other in Phyſick. As for Garden *Succory*, it's very like to Lettice in the effects of it, and the Principles it contains, and therefore we need not ſtand upon unfolding the Vertues of it, ſince we ſhall do no more than repeat what we have already ſaid concerning *Lettice*.

The

Garden Succory. The Seeds of wild and Garden *Succory* are reckoned among the four Cold Seeds in the lesser degree, which are used in Physick. The *Dandeleon*, of which they make Salads in the Spring, is a kind of a wild *Succory*, which grows in grassy and uncultivated Places. This Plant hath a sort of a pleasant bitterness, and is made use of when its Leaves begin to grow, and while they are tender, is of a detersive and opening Nature, and good to purifie the Blood. It is in Latin called *Dens Leonis*, because its Leaves are like the Jaws of a Lyon full of Teeth. It is also called *Caput Monachi*, because that after the fading of its Flowers, it appears in small knobs like a bald head.

Succory in Latin is called *Intubus*, or *Intybus à Tubo*, a *Pipe*, because its Stalk is usually hollow like a Pipe.

Wild *Succory* in Latin is *Chicorium*, *à κιχείω*, *invenio* to find, because 'tis found every where.

CHAP. L.

Of *Beet.*

Kinds. THere are two principal kinds of *Beets*, of which the one is White, and the other Red; the Red is subdivided into two other kinds, which at the first does not differ from the white *Beet* but in the redness of its colour only. The second kind of red *Beet* hath redder and smaller Leaves than the first, and a very thick Root, full of blood-red Juice, somewhat in form like a Turnep. They make use in Foods of no other than the white *Beet*, and the first *Choice.* sort of red *Beet*. You ought to choose those that are tender, pulpy, bright, full of Juice, and of a nitrous taste. As for the second sort of red *Beet*, its Root is much used, they mix it with Sallads, and you are to pick out that which is plump, large, tender, and of a sweet and agreeable smell.

Good effects. All *Beets* provoke Urine, are laxative, purifie the Blood, and remove Obstructions. The Juice

Juice of the white *Beet* being put into the Noſe, cauſes ſneezing, and the diſſolution of thick Snot there.

Beets are hard of digeſtion, and cauſe wind.

It contains a little Oil, but much eſſential Salt, and Phlegm. *Principles.*

It agrees at all times with young People of a hot and bilious Conſtitution, but ſuch as are Old, Phlegmatick, and have a weak Stomach, ought to abſtain from it. *Time, Age, and Conſtitution.*

REMARKS.

They Sow all ſorts of *Beets* in your Kitchin-Gardens, becauſe they are much uſed in Foods. The good effects produced by them, proceed from their eſſential or nitrous Salt, qualified with a ſufficient quantity of watry parts. They are a little hard of digeſtion, becauſe they contain a thick groſs Juice that lies long in the Stomach before 'tis fully digeſted.

It's ſaid that *Beets* with its Seed, is much like the Greek Letter Βῆτα, and that it has from thence taken its Name. *Etymology.*

Bete-Rave is ſo named, becauſe its Root is like that of a Turnep, or Radiſh.

CHAP. LI.

Of *Burrage*, and *Bugloſs*.

YOU are to chooſe thoſe that are young, tender, and full of Juice. *Choice.*

They are of a moiſtning and qualifying nature; they allay the ſharpneſs of the Blood, and other Humours, their Flowers purifie the Blood, exhilarate the Heart and Spirits, and are of the number of the three Cordial Flowers. Sometimes they put *Burrage-Flowers* into Sallads. *Good effects.*

Burrage and *Bugloſs* are hard of digeſtion. *Ill effects.*

They contain a little Oil, much Phlegm, and eſſential Salt. *Principles.*

Time, Age, and Constitution. They agree at all times with young People of a hot and bilious Constitution.

REMARKS.

Burrage and *Bugloss* are two Plants much used in Cooling Broths, or other Suppings; we have put them together in the same Chapter, because they have the same Vertues, the same Principles, and because many times they are used one for another.

They qualifie the sharpness of the Blood, and other Humours by their viscous and glewy Juice; their Flowers are looked upon to be good for exhilarating the Heart and Spirits, and perhaps they may produce this effect, by some exalted Principles contained in them.

Burrage and *Bugloss* are hard of digestion, by reason of that viscous and glewy Juice of which we have spoken; and therefore you are always to boil those Plants before you eat them, in order to attenuate and dissolve that gross Juice thereby.

Etymology. *Burrage* in Latin was formerly named *Corago*, according to some Authors, because this Plant and its Flower pass for being a Cordial; but in process of time it has been called *Borrago*, the *C* by corruption being changed into *D*.

Bugloss in Latin is *Buglossum*, and in Greek Βυγλοσσος, from Βῦς an *Ox*, and γλῶσσα, a *Tongue*, for they pretend that *Bugloss* Leaves are like an *Oxes* Tongue in shape and roughness.

CHAP. LII.

Of *Mint*.

Kinds. THere are several sorts of *Mint*, whereof the first is Garden Mint, and the other grows wild; Garden-Mint is to be valued before *Choice,* the rest for its good taste, and you are to choose of it such as is small, tender, of a strong and pleasant Smell, and aromatick taste. It is usually called *Roman Mint*, and the tender tops thereof are commonly used in Sallads.

All

All *Mints* are good for the Stomach, and fortifie it much, they create an Appetite, revive the Heart and Brain; they resist the malignity of Poison, kill the Worms, help Women's Terms and hard Labour, are of a dissolving and detersive Nature, and looked upon to be good for Worms: they expell Wind, stop the Hiccock, Reachings and Vomitting; they increase Seed, and make the Breath sweet. *Good effects.*

The too frequent use of them heats much, and makes the Humours sharp and pricking. *Ill effects.*

They contain much exalted Oil, and essential Salt. *Principles.*

They are very wholsom in cold weather for old People, and such as are Phlegmatick, and Melancholy, but they do not at all agree with young Persons of a hot and bilious Constitution. *Time, Age, and Constitution.*

REMARKS.

Mint is a very common Plant, and grows almost every where; it is used for Food, and in Physick. Its taste and aromatick smell proceeds from its oily parts, being much artenuated, broken, and stirred up by the volatile Salts. These two Principles afterwards pass very lightly to the Nervous Fibres of the Tongue, and inner Tunick of the Nose, and there leave an agreeable impression.

Mint being composed of very exalted Principles, as we have already observed, is very proper for producing those good effects we have attributed to it. It resists Poison, and revives the Heart and Brain, by keeping the Liquors in a just fluidity, and augmenting the Spirits. It promotes Women's Terms, by destroying the heavy and gross Juices that stop them in the passages of the Matrix, and prevent the running of the menstruous Humours. Lastly, It helps Digestion, and fortifies the Stomach, by attenuating and distributing the Aliments contained therein, and communicating a sweet and temperate heat to it, and by the following Verse out of the School of *Salernum*, we find *Mint* to be very Stomachical.

Nunquam lenta fuit stomacho succurrere mentha.

Etymology. *Mint* in Latin is called *Mentha, à Mente*, Spirit, because it's esteemed good for strengthning the Brain, improving the Memory, and making the Thoughts more lively.

CHAP. LIII.

Of *Sorrel.*

Kinds. THere are two several kinds of *Sorrel*; the first is sown in Gardens, and is subdivided into several other kinds; the second grows in the Fields; its Leaves are small, and of the form of a Lance; they are much sourer than the Garden *Sorrel.* This Plant grows in Sandy Places, Sheep is usually fed upon them, and therefore they are in Latin called *Oxalis Ovina*, or *Vervecina.* They do not use wild *Sorrel* in Food, because of its over-sharpness; but for the Garden *Sorrel*, that is much used. *Choice.* You ought to choose such as is young, tender, and of a pleasant taste.

Good effects. *Sorrel* cools much, allays the heats of the Bile, quenches Thirst, creates an Appetite, fortifies the Stomach, resists Poison, and stops Loosness, and the Bloody-flux.

Ill effects, When *Sorrel* is too sour, or used to excess, it incommodes the Stomach, by pricking the same too much; besides which, it's sometimes too binding.

Principles. It contains much acid Salt, and Phlegm.

Time, Age, and Constitution. It agrees in hot weather with young bilious and sanguine People; but such as are of a Melancholy temper ought to keep from it.

REMARKS.

REMARKS.

Sorrel is an Herb well known, and much uſed in Food, by reaſon of its ſharpiſh taſte; they uſually in *Lombardy* call it the Sour Herb. Its ſharpiſh taſte proceeds from the acid Salts which are in a great quantity contain'd therein, being a little cooped up and embaraſſed with other Principles, and then make upon the little Nervous Fibres of the Tongue, an impreſſion that is very acid.

Sorrel cools, allays the heat of the Bile or Choler, and produces ſeveral other the like effects with its acid Juice, which precipitates the ſharp Principles of the Humours, and coagulating the thin Liquors a little, allay their rage and impetuoſity.

The Syrop of *Sorrel* is a good Remedy againſt Diſſenteries, and other violent Fluxes. *Syrup of Sorrel.*

Sorrel in Latin is *Acetoſa*, *ab Aceto*, Vinegar, becauſe tis as ſour as Vinegar. *Etymology.*

It is alſo called *Oxalis*, *ab* ὀξυς, acid, becauſe it is ſo.

CHAP. LIV.

Of *Burnet.*

THere are two ſorts of *Burnets*, one wild, and grows in the Fields, and not much uſed in Food, and the other Garden *Burnet*, which is much in uſe. You are to chooſe that which is tender, ſmall, and of an agreeable taſte and ſmell. *Kinds.* *Choice.*

It works by Urine, diſſolves the Stone in the Kidneys and Bladder, and revives the Heart. It's looked upon to be deterſive, drying, and good for Wounds. It's proper for the Pthiſick, and defluctions of the Breaſt. It is alſo uſed by way of decoction, or applied outwardly to ſtop Blood. *Good effects.*

It's hard of digeſtion, and makes People Coſtive, when uſed to exceſs. *Ill effects.*

It contains much Oil, and eſſential Salt. *Principles.*

Time, Age, and Constitution. It agrees at all times with all sorts of Ages and Constitutions, provided it be used moderately.

REMARKS.

Burnet is an Herb commonly used in Sallads, it has an agreeable taste and smell, which shews it contains some exalted Principles. It was not known to the Ancients, according to *Pisanellus*. Some Authors have reckoned it among the Species of *Sasafras*, not only because 'tis like enough to it in shape and vertue, but also because 'tis looked upon to be good to break and dissolve the Stone in the Bladder or Kidneys.

The chief Vertue of *Burnet* is in its essential Salt, that is good to open the Glands of the Reins, and to give a freer passage to the serous Humours that continually filtrate there, and to drive out those gross Matters which stop in the Urinary Vessels.

Etymology. *Burnet* in Latin is called *Pimpinella, quasi Bipinella*, because the Leaves of it are two by two ranged along the sides like those of the *Pine Tree*.

It is also called *Sanguisorba*, because it stops Blood.

CHAP. LV.

Of *Parsley*.

Choice. You are to choose the tops of *Parsley* before they begin to Flower, or bear Seed, for then they are most tender, have a better smell, and are less sharp. They also use *Parsley* Roots for Food. They should be long, big, whitish, tender, and of a good taste.

Good effects. Any part of *Parsley* provokes Urine, and the Terms of Women, drives the Stone out of the Reins and Bladder, removes Obstructions, resists Poison, expells Wind, is good for Wounds, and of a dissolving nature. It dissipates the Milk in Women's Breasts, if pounded and apply'd thereunto.

It

It does not always produce good Nouriſhment; it inflames the maſs of Blood, and cauſes Pains in the Head. *Ill effects.*

It contains much ſharp Salt, and an indifferent quantity of fine Oil. *Principles.*

Parſley agrees at all times with Old People, and thoſe that are of a phlegmatick and melancholy Temper; but young Perſons of an hot and bilious Conſtitution, ought to uſe it very moderately. *Time, Age, and Conſtitution.*

REMARKS.

Parſley is a Plant much uſed in the Kitchin: It's pleaſant and aromatick Smell proceeds from ſome oily Particles, that are much attenuated and refined by the eſſential Salts.

Parſley contains ſo ſharp and corroding a Salt, that when you waſh a Glaſs in the Water wherein *Parſley* has been waſhed before, and where ſome part of the Leaves ſtill remain, do all you can to ſave the Glaſs, it will break in pieces; and this proceeds becauſe this Salt being of an uneven and very ſharp edged Superficies, as it paſſes and repaſſes the parts of the Glaſs, it breaks it in the ſame manner as a Saw, whoſe edge is uneven and jagged, as well as that of the Salt of *Parſley*, cuts a ſolid Body, wherewith it is ſawed.

It's alſo by the help of this ſharp Salt, that *Parſley* is opening, removes Obſtructions, helps Women's Terms, and produces other the like Effects.

There grows another ſort of *Parſley* in *Macedonia*, which is like enough unto ours: In the mean time, its Leaves are larger and more notched: They bring us the Seed of it from thence, which is of an aromatick taſte and ſmell. It contains much fine Oil and volatile Salt: It's not ſo harſh as that of common *Parſley*. They uſe it in Treacle. It's good againſt Poiſon, to promote Women's Terms, to attenuate and divide the groſs Humours, and to expell Wind. *Macedonia Parſley. Seed.*

Parſley in Latin is called *Petroſelinum*, ἀπὸ πέτρας, a Rock or Stone; and σέλινον, *apium*; becauſe *Parſley* grows in rocky Places, or becauſe it diſſolves the Stone in the Kidneys or Bladder. *Etymology.*

CHAP. LVI.

Of *Tarragon.*

Difference. THE best and most wholesome is that sown in Gardens, and grows in a fat and marshy Soil.

Choice. You are to chuse the tops of them, provided they be tender, young, and well tasted.

Good effects. It provokes Urine and Sweat, fortifies the Heart and Stomach, promotes Women's Terms, creates an Appetite, resists Poison, expells Wind, is looked upon to be Anti-scorbutick, and when chewed promotes Spittle.

Ill effects. It heats much, and puts the Mass of Blood into a violent Agitation, and therefore Persons of an hot and bilious Constitution ought to abstain from it, or use it moderately.

Principles. It contains much essential Salt, and exalted Oil.

Time, Age, and Constitution. It agrees chiefly in hot Weather with Old People, and such as are of a phlegmatick and melancholy Constitution.

REMARKS.

Tarragon is a Plant much used in Sallets. It hath a sharp aromatick Taste, accompanied with an agreeable Sweetness, because it contains many oily exalted Parts, and volatile Salts; and these two Principles being strictly united together, the Salts by the means of their more subtil Parts, yet vigorously enough prick the little nervous Fibres of the Tongue, which produces that sharpness; and the oily slippery parts, as I may call them, do at the same time make a sweet Impression upon the said Fibres. It fortifies the Heart and Stomach, creates an Appetite, and by its volatile and exalted Principles, helps Digestion: It provokes Sweat, Urine, and Women's Terms, by attenuating the viscous and gross Juices, and removing the Obstacles they encounter with in the small Pipes, which stop the passage of the Liquors. Lastly, It's looked upon to be good for resisting of Poison, and it operates upon this

this occasion, by keeping the Humours in their just Fluidity. The greatest part of the Country People have such an opinion of this Herb, that they are persuaded it can preserve them from the Plague, and all sorts of internal and external Corruptions; and hence it is that they make use of it in divers Places, as we do of *Orvietan*, *Treacle*, and several other the like Compositions in Physick.

They boil this Herb in White-wine, and then strain it, at which time 'tis proper to allay the Tooth-ach, and pains in the Gums, occasioned by some viscous and acid Humours: They put it into the Mouth, and keep it there for some time. This Herb is also good to fasten the Teeth and Gums of Scorbutick Persons.

CHAP. LVII.

Of *Leeks*.

YOU are to chuse such as are tender, sown in Gardens, and that grow in moist, fat, and marshy Ground. *Choice.*

Leeks are of an opening, cutting and penetrating Nature, promote Women's Terms, Excretion, Urine, and Seed: It stops Vapours, and prevents Drunkenness: It's externally applied for the stinging of Serpents, Burnings, Emrods, and to help Suppuration; and its Juice they use for to cure Noise in the Ears. *Good effects.*

The *Leek* is hard of Digestion, and causes Wind: It also heats much, causes pains in the Head, and strange Ravings, according to some Authors. *Ill effects.*

They contain much Oil and essential Salt. *Principles.*

They agree in cold Weather with old Men, People that are Phlegmatick, and such as have gross Humours, and not much in Motion. *Time, Age, and Constitution.*

REMARKS.

REMARKS.

THEY carefully sow *Leeks* in Kitchin-Gardens. It's more used for Food than Physick. Most Authors, that have writ of it, make it to be a very pernicious Food; yet we do not find, though much used amongst us, that it produces all those ill Effects that are attributed to it: Indeed, 'tis somewhat hard of Digestion, and sometimes causes Wind, by reason of the viscous and glewy Phlegm contained therein; and therefore it ought always to be well boiled before it is eaten, to the end this ill Juice may be attenuated thereby.

The *Leek* excites Urine, Women's Terms, and humane Seed, by its sharp, incisive and penetrating Salts: Being applied externally, it helps Suppuration; because it digests, ripens, and attenuates the matter to be Suppurated, and imparts Strength and Motion enough to it to make its way out: They apply it also in the same manner to Burnings, and the stinging of Serpents; and upon this occasion, it opens the Pores of the part affected, and gives a free passage out for the offensive things that had been introduc'd. Lastly, The Juice of the *Leek* allays the pains and drummings of the Ears, when put into them; because, that by its sharp Salts, it rarifies and attenuates the viscous and acid Humours that are fixed in that part, and which strongly prick it.

Etymology. The *Leek* in Latin is called *Porrum*, and in Greek πράσον, à πείρω, *accendo*, to inflame, because it heats much.

CHAP. LVIII.

Of *Chervil.*

Choice. YOU ought to chuse such *Chervil* as is tender, full of Juice, and of an agreeable taste and smell.

Good effects. *Chervil* being taken inwardly is opening, removes Obstructions, and dissolves the Stone in the Kidneys. It purifies the Blood, is good against an Ague, dissolves congealed Blood; and is also used outwardly in Cataplasms or Fomentations, for the stoppage of Urine, and Cholick in the Back. It

It produces no ill effects. *Ill effects.*

It contains much Oil that is a little exalted, eſſential Salt and Phlegm. *Principles*

It agrees at all times, with any Age or Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

Chervil is a very common Pot-herb, often put in Broth. It's of a good taſte and ſmell, becauſe it contains many volatile and exalted Parts. Its Leaves are like thoſe of *Parſley*, but they are ſhorter, and more jagged.

The chief Vertue of *Chervil* conſiſts in an eſſential Salt, and ſome oily and exalted Parts which it contains, that are proper for diſſolving and attenuating the groſs and viſcous Juices they meet with in their way; to open the Glands of the Reins, and to purifie the Blood, by keeping it in a juſt and equal Circulation, and by expelling thoſe things that obſtruct its Motion.

Chervil in Latin is called *Chærophillum*, *à* χαίρω, *gaudeo*, and φύλλον, *folium*, being as much as to ſay, an Herb that cauſes Joy, by the multitude of its Leaves.

It's alſo called *Cerefolium*, *i. e.* the Leaf of *Ceres*; becauſe this Herb was much uſed among thoſe Aliments, which in ancient times they would have this Goddeſs to preſide over. *Etymology.*

CHAP. LIX.

Of *Purſlain.*

THere are two ſorts of *Purſlain*, viz. the Wild and Garden *Purſlain*; the laſt of which differs no otherwiſe from the former, than that its Leaves are ſmaller, and that it grows Wild. *Kinds.*

You are to chuſe young, tender, and juicy *Purſlain.* *Choice.*

It

Good effects. It purifies the Blood, and allays the sharp Humours in the Breast: It's good against the Scurvy, and to kill the Worms.

Ill effects. It's hard of Digestion, and creates Wind.

Principles. It contains much Oil and Phlegm, but a little Salt.

Time, Age, and Constitution. It agrees in hot Weather with young Persons of a hot and bilious Constitution.

REMARKS.

Purslain is sown in Gardens, in a fat Soil, and is much used in Foods. They put it into cooling Broths and Sallets. Some there are who preserve them with Vinegar and Salt. As for the wild *Purslain*, 'tis not much used: It's commonly found in Vineyards. Some Authors will have it, that they are endued with quite contrary Vertues to the Garden *Purslain*: However 'tis remarkable, that these two Kinds are like enough to one another in their Effects.

Purslain is of a moistning and cooling Nature, by reason of its bilious and phlegmatick Juice, which is proper to embarass and diffuse the sharp Salts. It's hard of Digestion, and causes Wind, because this Juice is a little gross and viscous.

Purslain-seed. *Purslain-seed* is one of the four cold Seeds in the lesser degree, and are much used in Physick.

Etymology. *Purslain* in Latin is called *Portulaca, à portulâ*, a little Gate, because they fancied it to be like one.

Purslain is also by some called *Porcellana, à porco*, a *Hog*; because Swine feed upon this Herb with delight.

CHAP. LX.

Of *Marjoram.*

Kinds. THere are two sorts of *Marjoram*, and both of them Garden ones; and the first differs from the other no otherwise, than that its Leaves are a little larger; but 'tis the Leaves of the second sort of *Marjoram* that you are to chuse, because they are of a sweeter smell, have

Choice,

a

a more aromatick Taſte, and in a Word, a greater Vertue than the other.

Marjoram is Cephalick, fortifies the Nerves, and is good for the Falling-ſickneſs, Apoplexy, and other Diſtempers that affect the Brain. It expells Wind, is of a diſſolving Nature, and good for Wounds: They put it into Snuff, Fomentations, Errhines, *&c.* *Good effects.*

Marjoram heats much, and makes the Humors ſharp and pungent, if taken to exceſs. *Ill effects.*

It contains a little Phlegm, much volatile Salt, and exalted Oil. *Principles.*

It agrees in cold Weather, with thoſe that are Melancholy, Phlegmatick, and have no eaſy Digeſtion. *Time, Age, and Conſtitution.*

REMARKS.

Marjoram is an Herb uſed in Sauces, to give your Meat the more reliſh. Its ſtrong and aromatick taſte and ſmell proceeds from its volatile Salts, and exalted oily Parts: Theſe two Principles make it Cephalick, and fit for to fortify the Nerves, for Apoplexies, and other Diſorders of the Brain; becauſe they divide and attenuate the viſcous and groſs Juices, which weaken the Fibres of the Brain, and do beſides increaſe the animal Spirits. *Marjoram* heats much, when uſed to exceſs, becauſe then it too much rarifies the Humours, and over-agitates them.

Marjoram in Latin is called *Marjorana*, and *Amaracus*, *ex à privativo*, and *μαραίνω*, to putrify; becauſe this Herb does not quickly wither and rot, by reaſon of its natural dryneſs; or elſe *Marjorana* from *Marum*. *Etymology.*

CHAP. LXI.

Of *Thyme*, or *Time*.

TIME is an Herb whereof there are too many ſorts to be deſcribed in this place. You ought to chuſe that which is new, of a ſtrong and agreeable Smell, and aromatick Taſte. *Choice.*

Time

Good Effects. *Thyme* strengthens the Brain, and attenuates and rarifies the viscous Humours. It is good for an *Asthma*, it creates an Appetite, helps digestion, expells Wind, and resists Poison. It's used externally for dissolving things, and for opening the Pores, as also exciting a more free transpiration.

Ill-Effects. The too frequent use of *Thyme* puts the Humours into too violent an agitation.

Principles. It contains much exalted Oil, and volatile Salt.

Time, Age, and Constitution. It's good in Cold weather for old People, for those that are Phlegmatick, and have a weak Stomach.

REMARKS.

Thyme is an Herb known to every body, they use it in Sauces by reason of its aromatick taste, and smell. It contains very near the same Principles as *Marjoram*, and produces also the same effects, as the Vertues of it may be unfolded after the same manner.

Etymology. *Time* is in Latin called *Thumus*, from θυω, *Smell*, because this Herb is very odoriferous; or else *Thymus*, *à* θυμω, *Spiritus Animalis*, the Animal Spirit, because it restores the Animal Spirits.

Savory. *Savory* is an Herb used in Sauces, as well as *Time*; it hath a pungent and agreeable taste, and its smell is near like unto that of *Time*, but weaker. It has also the same Vertues as *Time*, and the same Principles, and therefore we would not make a Chapter of that Herb by it self.

Etymology. It is in Latin called *Saureia*, from *saturare*, to satisfie, because it is used in Foods.

CHAP. LXII.

Of *Cresses.*

Kinds. THere are two sorts of *Cresses*, *viz.* the *Garden* and *Water Cresses*, the first of which hath oblong Leaves, that are deeply cut or jagged, of a sharp taste, but pungent and agreeable

able; they use them in Sallads. As for the Leaves of *Water Cresses*, they are round, green, juicy, and not so pungent as the other, they make Sallads thereof. You ought to choose in respect to both of them, such as are new, tender, small, and well tasted. *Choice.*

Both the one and the other purifie the Blood, remove Obstructions, provoke Women's Terms, dissolve the Stone in the Reins and Bladder, provoke Urine, and are good for the Spleen, and Scurvey. It is also used in *Gargarisms* and *Errhines*, to promote Sneezing. *Good effects.*

Cresses heat much, and put the Humours into too violent an agitation, when taken to excess. *Ill effects.*

Garden Cresses contain an indifferent quantity of Oil and Phlegm, and much essential Salt. *Principles.*

Water Cresses contain much Oil, essential Salt, and Phlegm.

Both the one and the other agree in Winter with old People, Phlegmatick and Melancholy Persons, and all those whose Humours are gross, and have but little motion. *Time, Age, and Constitution.*

REMARKS.

THE first sort of *Cresses* is sown in Gardens; as for the other, it grows by Brook sides, and therefore is called *Water Cresses*. It's more tender in Winter than Summer, and better for Sallads.

Garden Cresses are more sharp and pungent than the other; and the reason is, that its Salts are more dilated by the Phlegmatick Parts, and less incumbred by those that are Oily. It's used only in Compositions, because of its over-sharpness, when on the contrary, they prepare a Sallad of *Water Cresses* alone.

Both the one and the other of them contain a sharp Salt, that is very cutting and penetrating, and can rarifie the gross Humours, dissolve and attenuate the viscous Juices, and produce all the good effects we have attributed thereunto. It may be said that there is no Herb whose Vertues are more conspicuous and great than those of *Cresses*.

Cresses. In short, we see daily that Scorbutick People are relieved by the use of them; and this makes it to pass among the most efficacious of antiscorbutick Remedies.

Cresses, and especially Garden ones, are used in *Errhines* to provoke Sneezing; they operate upon this occation, by strongly pricking the Nervous little Fibres of the Nose with their sharp Salts, and exciting a convulsive motion therein.

Etymology. *Cresses* in Latin are called *Nasturtium, quasi Nasitortium*, being as much as to say, an Herb that writhes or twists the Nose; for being put into it, it operates in the same manner thereupon, as other Snuffs do, and it is also for the same Reason that they call it *Nastord* in French.

As for the French word *Cresson*, and the English *Cresses*, they are derived from *Crescere* to grow, because *Cresses* usually grow very fast.

CHAP. LXIII.

Of *Spinage.*

Choice. THey choose those that are tender, soft, Juicy, well Cultivated, and that grow in a fat Soil.

Good effects. *Spinage* stops Coughing, allays the sharp Humours of the Breast, and keeps the Body open.

Ill effects. They cause Wind, and gross Humours.

Principles. They contain much Oil, Phlegm, and a little Salt.

Time, Age and Constitution. They agree at all times with young People of a hot and bilious Constitution.

REMARKS.

THE Plant that bears *Spinage* was not known among the Ancients, or else they called it by another Name than we do. They sow it in Kitchin-Gardens, where it grows in spight of the severity of Winter. It's much used in Foods.

It contains an oily Phlegmatick Juice, that is moistning, cooling, laxative, and fit to dilate and embarass the sharp Salts that prick the Breasts, and to stop Coughing.

It

It's said that the Juice of *Spinage* taken inwardly, and the same *Spinage* applied by the way of a *Cataplasm*, Cure the stinging of Serpents. Perhaps this Herb may waste and a little embarass the Poison, but I should be loth to trust to this Remedy, since the evil is such as to require more powerful and efficacious helps.

Spinage in Latin is called *Spinacia*, or *Spinachia*, *à spina*, a Thorn, because the husk of the Seed of this Plant is usually prickly. *Etymology.*

CHAP. LXIV.

Of *Swine-Bread.*

YOU are to choose those that are of a middling size, pretty hard, fresh, plump, of an agreeable smell, and taste, and no ways rotted. *Choice.*

They fortifie the Stomach, create an Appetite, increase Seed, and promote Venery. *Good effects.*

The too frequent use of *Swine-Bread*, causes great fermentations in the Humours, they also produce Wind and Cholick in the lower parts of the belly. *Avicen* pretends they cause the Palsey, and Apoplexies. *Ill effects.*

Swine-Bread contains much Oil, essential Salt, and Earth. *Principles.*

They agree in Winter with Old Men, Phlegmatick People, and those who can easily digest their Food, provided however that they be used with moderation. But they are pernicious to young People of a hot Constitution, to Melancholy and Atrabilarious Persons. *Time, Age, &c.*

REMARKS.

Swine-Bread is a sort of Root, or pulpy shapeless lump, of different sizes, uneven, and grows in the Earth, without shooting out any Plant; which is the reason to my thinking, that it has so delicious a taste. In a word, its exalted Principles, being, as I may say, reunited, and as it were concentring in the *Swine-Bread*, produce a more

agreeable and excellent taste, than if these same Principles by the vegetation of the *Swine-Bread*, had been diffused and dispersed into all the parts of the Plant.

Swine-Bread is much used in Foods. It's served in to the best Tables, after they have roasted it in Ashes, or prepared it with Wine; some beat it into Pouder, and put it into Sauces. The Ancients fancied this Plant had no Seed, and that the same was formed of the coagulated Juices of the Earth, or of the Earth it self, whose parts straightly unite together; which gave them occasion to make these two Lines, wherein they Punn upon the Seed.

Semina nulla damus, nec semine nascimur ullo;
Sed qui nos mandit semen habere putat.

How found.

Swine-Bread grows plentifully in dry and Sandy Places; they dig them out of the Earth, especially in the Spring; the way of discovering the Place where they grow, is to put Hogs there, for all these Animals love them exceedingly. They can smell them at a distance, and they presently fall to dig them out of the Earth to eat them. There are Dogs that can find them out as well as Swine. Several Country People living in those Parts where they grow, teach them by long use to distinguish the Soil wherein they are hid.

It's said that *Swine-Bread* grows plentifully after Autumn Rains, and great Thunder; and the Reason is, because then it excites a fermentation in the Seed of *Swine-Bread*, that softens them, opens their Pores, and makes them fitter to receive the Juices of the Earth.

There are diversities of Opinions among the Ancients about *Swine-Bread*; some pretend it is good Food, others assure us 'tis bad; and this gives us reason to believe that it produces good and bad effects. It's of a restorative Nature, fortifies the Stomach, and increases Seed, by those volatile and exalted Principles contained therein; but when 'tis used immoderately, it attenuates and strongly divides the Humours by the same Principles, and heats much. Indeed the Pepper and Salt with which People usually eat *Swine-Bread*, do not a little contribute thereunto. Besides, *Swine-Bread* contains Earthy and gross parts, which perhaps gave occasion to *Avicen* to believe that this Food produced the Palsey, and Apoplexy.

CHAP.

CHAP. LXV.

Of *Potatoes*.

YOU are to chooſe thoſe that are large, plump, tender, reddiſh without, and white within, and of a good taſte, like that of an *Artichoak*. *Choice.*

They nouriſh the Body, moiſten much, and allay the ſharp humours of the Breaſt, but yet produce groſs humours, and cauſe Wind. *Good effects.* *Ill effects.*

They contain a little Salt, but much Oil, and Phlegm. *Principles.*

They agree at all times with young bilious People, and thoſe in general, whoſe humours are very ſharp, and much agitated. *Time, Age, and Conſtitution.*

REMARKS.

Potatoes are by ſome called *Earth-Pears*, becauſe they grow in the Earth to the Branches of the Root that bears them. They were brought Originally from the Country of *Tapinambour* in *India*, and they are now much uſed for Food.

They are nouriſhing enough, and allay the ſharp Humours of the Breaſt by their Oily and Balſamick Principles, which are apt to unite to thoſe Parts that want recruiting, and to embaraſs the ſharp Salts that prick the Breaſt. They produce groſs Humours, and break Wind, becauſe they contain a viſcous and thick Juice.

This Plant in Latin they call *Helianthemum*, *Tuberoſum*, *Indicum*: *Helianthemum*, from ἥλιος, the *Sun*, and ἄνθος, a *Flower*; that is to ſay, *Flower of the Sun*, or a Golden Flower, by reaſon of its Colour. *Tuberoſum*, becauſe *Potatoes* are crooked and uneven as well as *Swine-Bread*; and *Indicum*, becauſe *Potatoes* were at firſt brought from *India*, as we have already obſerved. *Etymology.*

CHAP. LXVI.

Of *Mushrooms.*

Kinds. THere are several sorts of *Mushrooms* which spring up in a short time out of the Earth, in Meadows, Shrubs, and Dunghils. The best, and most safe for Men's health, are those which grow up in one Night upon a Dung-Bed; where Gardners have found the Art to make them grow all the Year round; they ought to *Choice.* be white above, reddish underneath, pretty large, plump, tender, easie to be broke, and of an agreeable taste and smell. The *Mushrooms* that grow in Meadows are also very good, as appears by these Lines,

——Pratensibus optima fungis
Natura est; aliis malè creditur.

There grows also in the Spring, in Shady Places, in Woods, under Trees, and among Thorns, another kind of *Mushroom*, that is wrapped up in Mos, and the same grows again all the Year in the same place from whence you have gathered it. The Ground from whence it springs is gray. This *Mushroom* is small, and of an exquisite smell. You are to choose that which is about the bigness of a Pease, white, tender, pulpy, and of a sweet smell.

Good Effects. *Mushrooms* are Restorative, Nourishing, and Strengthning, they increase Seed, create an Appetite, and have all those properties that are necessary to please the Pallate.

Ill effects. *Mushrooms* work violently upwards and downwards, cause the Palsey, and Apoplexy, and often kill with with a Malignant quality, which they suddenly impart to the Humours. Now and

and then thoſe of them which are looked upon to be the beſt and ſafeſt, ſuffocate and hinder Reſpiration, if taken never ſo little to exceſs. There are alſo ſome of them, according to the Account given by divers Authors, which Poiſon People, if they ſmell to them.

All *Muſhrooms* contain much Oil, and eſſential Salt. *Principles.*

They agree at no time to any Age or Conſtitution, becauſe they always do more hurt than good; and if uſe be made of them, it ought to be done with much moderation; and it's neceſſary you drink good Wine upon them. *Time, Age, and Conſtitution.*

REMARKS.

A *Muſhroom* is a kind of Plant without either Flowers, Leaves, or Seed that appear to us. The Ancients thought it had no Seed, becauſe they could not diſcern it; tho' now 'tis demonſtrable enough that there is no Plant that does not proceed from Seed, and tho' *Muſhrooms* to appearance have none, we muſt not from thence abſolutely conclude they have none, but only that their Seed is ſo ſmall and fine, that we cannot perceive them.

It's ſaid if you ſteep *Muſhrooms* in Water, and afterwards pour their water down upon the ground, *Muſhrooms* ſhall grow there; and this ariſes in that the Water is filled with the Seed of *Muſhrooms*, which afterwards are as it were hatched in the Earth, or becauſe that this ſame water hath diſſolved ſome of the eſſential Salts of the *Muſhrooms*, which ſerve to dilate and rarifie the Seeds of other *Muſhrooms*, which are ſcattered on the ground. *Experiment.*

It's ſaid that at *Naples* and *Rome* there are Rocks and Stony Places, upon which if you throw hot water, *Muſhrooms* will grow at any time. 'Tis like this hot water ſoftens the Seeds of the *Muſhrooms* thatare in ſuch Places, and opens their Pores, ſo that theſe Seeds more abundantly receive the remote Juices that are proper to extend and make them grow. *Another Experiment.*

Muſhrooms are a ſort of Victuals that you cannot be too cautious of. *Dioſcorides* divides them into two Claſſe, one of which are very dangerous, and may be reckoned of the number of Poiſons, the other do no harm. However, we cannot but ſay that theſe laſt, which are commonly made uſe of, are ſometimes pernicious; ſince we ſee every day

whole Families brought to their end by eating them. Which gave *Pliny* occasion to exclaim against the Luxury of Mankind, who to gratifie their Appetites, very often run the risque of their Lives by eating Foods of that kind. *Nero* called *Mushrooms* βρῶμα θεῶν, *i. e.* the Victuals of the Gods; because the Emperor *Claudius*, whom he succeeded, died with eating of *Mushrooms*, and was afterwards Deified.

There are two different parts in a *Mushroom, viz.* the Oily, and Saline, which last are of an acid, volatile, very coagulating and malignant Nature. However, when they are strictly united with the others, they are not so dangerous, because they are kept down and embarassed. But when there is not a strict union between these two parts, these Salts we have spoken of, getting the ascendant, produce many ill effects. For Example, the *Mushrooms* commonly used by us, spring up out of the Earth in a little time; they are presently to be gathered, for if you let them lie by for some time, they become a deadly Poison, because their Salts, which at first were sufficiently bound up by their ropy Parts, insensibly free themselves from the Fetters that shackled them, and resuming all their force, cause the fermentation that is wrought in the *Mushrooms*.

Hence we may conclude, that the more Oily parts the *Mushrooms* have in them, the less dangerous they are; and that those which grow upon Dung-beds cannot produce such bad effects as the others, because that Bed imparts a great quantity of Sulphurous Principles to them.

Mushrooms may also be pernicious by their Spongy Substance, which coming to be diffused and rarified by the heat of the Body, presses the Midriff, and those parts which serve for respiration, and hinders the Air to pass into the Lungs; and 'tis from hence that the best *Mushrooms* being taken to excess, sometimes suddenly suffocate.

When you eat *Mushrooms*, you ought to drink a good deal of Wine; because this Liquor, by the help of the Sulphurs abundantly contained therein, embarasses the Salts of the *Mushrooms*, and moderates their operation. Honey is also accounted a Remedy against the ill Accidents caused by *Mushrooms*, and upon this occasion operates in the same manner as Wine does.

Here it's to be Noted, that if the *Mushrooms* do not retain their Natural Colour after they are washed, but turn either Blue, Red, or Black, they are very dangerous.

Sea-Mushrooms. You'll find petrified *Mushrooms* upon Rocks, which we call *Sea-Mushrooms*.

Mushroom in Latin is called *Fungus, à Funus Ago*: I make Funerals, or cause Death; because many have lost their Lives by eating of them. *Etymology.*

CHAP. XLVII.

Of *small Red Mushrooms:*

YOU are to choose such as are tender, of the bigness of a Nut, oval, or oblong, of a yellowish Colour, or whitish, and full of large holes like Honey-Combs. *Choice.*

These *Mushrooms* create an Appetite, are of a strengthning and restorative Nature, and of great use in Sauces. *Good effects.*

The frequent use of them heats much, and makes the Humours sharp. *Ill effects.*

They contain much Oil, Phlegm, and essential Salt. *Principles.*

They agree in Cold Weather with those that are Phlegmatick, and such in general whose Humours are gross, and have little motion; but Persons of a hot and bilious Constitution ought to abstain from them. *Time, Age, and Constitution.*

REMARKS.

THis is a kind of a Spring *Mushroom*, and does not differ from the common sort, saving that it has many holes in it, whereas the other is puffed up and fistulous. It usually grows at the foot of Trees in the Woods, and grassy and moist Places. The use of this sort of *Mushroom* is not attended with such bad Accidents as the other, and that in all likelihood, because their Salts are less injurious and pestilential then those of the common *Mushrooms*, or else because they are more confined and embarassed by Sulphurous Principles.

It is in Latin called *Boletus*, and in Greek, βωλίτες, which signifies a kind of round *Mushroom*. *Etymology.*

CHAP. LXVIII.

Of *Radishes.*

Choice. YOU are to choose those that are tender, Juicy, of a sharp and pungent taste, but pleasant, easie to be broken, and not very thick.

Good effects. They provoke Urine, drive the Stone out of the Kidneys and Bladder, and are good for the Cholick in the Back, they help Women's Months, and create an Appetite. They make use of them for the Spleen and Mesentery, for the Jaundice and Dropsie. They are of a detersive and cutting nature; they are bruised and applied to the Soles of the Feet in malignant Feavers.

Ill effects. It makes People lean, creates Vapours, and causes pains in the Head, when immoderately used.

Principles. It contains a little Oil, and much essential Salt, and Phlegm.

Time, Age, and Constitution. It agrees in cold weather with Phlegmatick and Melancholy People, provided still they have a good Stomach.

REMARKS.

ALL the parts of a *Radish* may be wholsom, however, there is none of it used for Food but the Root, they pull it out of the Earth, especially in the Spring. It has a sharp and pungent taste, which proceeds from its essential Salts, which are very incisive, penetrating, and a little confined and embarassed by the Oily parts.

A *Radish* works by Urine, expells the Stone out of the Kidneys and Bladder, and is good for the Cholick in the Back, by the help of those essential Salts, which by those parts that are solid and endued with motion, open the Urinary Passages, and drive out those gross Matters that stop therein; these Salts being conveyed to other parts, can also remove the obstructions they meet with there.

The

The Seed of *Radiſh* is opening, but if you put them alone into your Mouth, it will make you reach to Vomit; and therefore ſome Authors have placed it among the weak Vomits. You may take from half a Dram to two Drams of them. *Radiſh-ſeed* *Vertue.* *Doſe.*

There is another ſort of *Radiſh* commonly called the *Horſe-Radiſh*, and in Latin *Raphanus ruſticanus*; becauſe the Country People eat the Root of it, as we do that of the common *Radiſh*. It has a ſharp and hot Taſte, and therefore not much uſed in Foods: However, ſome make uſe of it in Sauces: It's alſo imployed in Phyſick. It has the ſame Vertue as the common *Radiſh*, and operates even with more force, becauſe its Salts are ſharper. *Horſe-Radiſh.* *Vertue.*

Radiſh in Latin is called *Raphanus*, *à* 'ῥάδιος, *facilis*, and φαίνω, *appareo*, ſignifying as much as that it were a Plant that eaſily appeared, becauſe the *Radiſh* quickly grows after it is ſown. *Etymology.*

CHAP. LXIX.

Of a *Turnep*.

THere are two ſorts, the Male and Female, the laſt of which is much more eſteemed than the other. *Sorts.*

Whether it be the one or the other, you are to chuſe ſuch as are tender, plump, of a good Taſte, and that grow in a fat and moiſt Soil. *Choice.*

They are very nouriſhing, and provoke Urine. They make uſe of their Decoction, when ſtrained and ſweetned with Sugar, to allay the ſharp Humours of the Breaſt, and remove Hoarſeneſs; and the ſame is to be taken before you go to Bed at Night. *Good effects.*

They are windy, cauſe Obſtructions, and are hard of Digeſtion. *Ill effects.*

They contain much Oil, and a little eſſential Salt. *Principles.*

They agree at all times, with young bilious Perſons, and thoſe whoſe Humours are ſharp and thin, provided however they have a good Stomach. *Time, Age, and Conſtitution.*

REMARKS.

REMARKS.

They sow them in a moist Soil with *Cabbage*, in *England* and *Limosin*, and are much used for Food; the two kinds we have spoken of do not differ much from one another, only the Male is usually round, about the bigness of a Child's Head, and much extended in breadth, and that the Female is oblong: Both the one and the other sometimes grow to a prodigious bigness. *Pliny* and *Tragus* say, they had seen some of the Males that were Forty Pounds a piece; and *Amatus* reports, that he had seen some that weighed above Fifty and Sixty Pounds: Some of the Female has also been known to have weighed Thirty.

They are very nourishing and softning, because they have an oily and balsamick Juice, that is proper to drown the sharp Salts of the Humours, and to unite the solid Parts that want recruiting. They are hard of Digestion, windy, and sometimes cause Obstructions; because their substance being very compact and close in the Parts thereof, they continue a long time in the Stomach before they are wasted, ferment there, and easily stop in the small Channels or Pipes through which they pass.

The Seed. The Seed is looked upon to be good against Poison, and to kill the Worms.

Etymology. *Turnep* in Latin is called *Rapa*, from the Greek Word, ῥάφυς, or ῥάπυς, that signify the same thing.

CHAP. LXX.

Of *Rampions.*

Choice. YOU are to chuse such as are young, tender, and well tasted.

Good effects. They fortify the Stomach, help Digestion, are of an opening Nature, and good for the Stone and Gravel: They are also detersive, and resist Poison.

Ill effects. They produce no ill Effects, at least if they be moderately used.

Principles. They contain much essential Salt, and a little exalted Oil.

They

They agree at all times, with any Age or Constitution. *Time, Age, and Constitution.*

REMARKS.

Rampion is a long and small Root, about the thickness of one's Little-finger, white and well tasted: It's sown in Gardens, and they gather it while its tender, to be put among Sallading. It contains some exalted Principles, that fortify the Stomach, and help Digestion, and by the help of its essential Salts, is of an opening Nature.

There is another sort of *Rampion* called in Latin *Raponticum majus*, whose Root is good Food, though not much used.

Rampion in Latin is called *Rapunculus, quasi rapum parvum*, because they are like a small Turnep. *Etymology.*

CHAP. LXXI.

Of *Navews*, or *Rapes*.

THere are two kinds of *Navews*, the first a Garden one, and the other Wild; the last differs from the first, because it is much smaller. The Garden one is much better than the other. *Kinds.*

You ought to chuse that which is of a middle size, tender, delicate, pulpy, white, and of a pungent and agreeable Taste. *Choice.*

They are pectoral, and used in Decoctions to allay and dissolve the sharp viscous Humours that fall upon the Breast, as well as for an Asthma, Pthisick, and a inveterate Cough. They are nourishing enough; and when scraped, are applied outwardly, and by way of Cataplasm, to digest, dissolve, and allay Pains or Aches. *Good effects.*

They sometimes cause Wind and Cholick. *Ill effects.*

They contain much essential Salt, Oil and Phlegm. *Principles.*

They

Time, Age, and Constitution. They agree at all times, with any Age and Constitution; but less with those that are subject to Wind and Cholick.

REMARKS.

THE *Navew* is the Root of a Plant that is so like that of a Turnep, that Gardeners and Labourers cannot distinguish the one from the other, but by the shape of their Roots. They sow them in moist Grounds, and are much used for Food.

It's very nourishing, pectoral, and lenitive, because it contains many oily and balsamick Parts: However, 'tis hard of Digestion, and creates Wind, because of the viscous and gross Juice wherewith it abounds.

Seed of the wild Navew. In Physick they prefer the Seed of the wild *Navew* before that of the Garden ones. It works by Urine, and resists Poison. It expells the ill Humours of the Body by Transpiration, produces good Effects in the Small-pox, and malignant and pestilential Feavers, and is one of the Ingredients whereof they make Treacle.

Rape-seed. There is a Grain they call *Navette*, or *Rape-seed*, which many have taken for the Seed of *Navew*; but 'tis the Seed of a kind of *Cabbage* called *Colsa* in *Flanders*: They sow it in several Countries, and extract an Oil out of it which Hatters use, and serves also to burn: This Oil being outwardly applied, is of a lenitive and dissolving Nature, but little used in Physick.

CHAP. LXXII.

Of *Parsnips.*

Kinds. Choice. THere are two sorts of them, the Garden and wild *Parsnip*. You are to chuse the first, because 'tis thicker, more tender, and of a much more agreeable Taste and Smell.

Good Effects. *Parsnips* promote Urine, and Women's Terms, keep down Vapours, are looked upon to be good for Wounds, and nourishing enough.

Ill Effects. *Parsnips*, and especially the Wild ones, are heavy in the Stomach, and a little hard of Digestion.

They

They contain much Oil, Phlegm, and eſſential Salt. *Principles.*

They agree at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

Parſnip is a Root well known, and much uſed for Food. It grows in a fat and moiſt Soil, and is of a very agreeable Taſte, becauſe of ſome exalted Principles therein contained, which contribute alſo to produce part of thoſe good Effects which we have attributed to it: However, 'tis ſomewhat hard of Digeſtion, at leaſt if not well boiled; becauſe it conſiſts of a ſubſtance that is very compact and cloſe in its Parts.

CHAP. LXXIII.

Of *Carots*.

YOU are to chuſe ſuch as are long, thick, yellow, or of a pale white Colour, tender, eaſy to be broke, and of a taſte inclining to Sweet. *Choice.*

They are opening, expel the Stone, purify the Blood, and help Women's Terms. *Good Effects.*

It's obſerved, That *Carots* are wholeſome enough, and produce no Inconveniency, if moderately uſed. *Ill Effects.*

They contain much Oil, and eſſential Salt. *Principles.*

They agree at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

Carots are Roots much uſed in Kitchins, becauſe of their Taſte, which is agreeable enough: Moſt of the good Effects produced by them, proceed from their eſſential Salt: Their Seeds and Leaves are not uſed for Food.

They

They are Sudorifick, good for Wounds, opening, proper for the Stone, and help Women's Terms.

Carot in Latin is called *Carotta*, from *Caro* Flesh, because 'tis as it were fleshy.

CHAP. LXXIV.

Of *Saxifrage*, or *Goats-beard*.

Kinds. THere are two sorts used for Food; the first is a Root of a kind of *Goats-beard*, and the other of *Scorsonnere*, commonly called *Choice.* the *Saxifrage* of *Spain*: Whether of the two you are to chuse, you must pitch upon such as are tender, easy to be broke, fleshy, juicy, and of a sweet and pleasant Taste.

Good Effects. *Saxifrage* promotes Urine, fortifies the Stomach, causes Sweat, and Women's Terms to come. That of *Spain* is looked upon to be good in the Small-pox and Plague, to resist Poison, and for the stinging of Serpents, and other venemous Creatures.

Ill Effects. These being boiled are good wholesome Food, and produce no ill Effects, if not immoderately used.

Principles. They contain much essential Salt, and an indifferent quantity of Oil.

Time, Age, and Constitution. They agree at all times, with any Age and Constitution.

REMARKS.

THEY sow both the one and the other in Kitchin-Gardens, because they are much used in Lent: The *Saxifrage* of *Spain* are so called, because they grow there without cultivating, in moist Places and mountainy Woods: They have a more agreeable Taste than the others, probably because they are endued with some more volatile and exalted Principles.

The good Effects of *Saxifrage* proceed from the essential Salt contained plentifully therein, as already noted.

Goats-

Goats-beard in Latin is *Tragopogon*, from τρὸγος, a He-Goat, and πώγων, a Beard; becauſe they pretend, that the point of the Seed of this Plant, as they come out of their Calices, form a kind of a Bruſh like an He-Goat's Beard.

The *Scorzonere* in Latin *Scorzonera*, comes from *Eſcorſo*, a *Catalonian* Word, that ſignifies a Viper; becauſe this Plant is eſteemed to have a Vertue to cure the ſtinging of a Viper. *Etymology.*

CHAP. LXXV.

Of *Skirret*, or *Skirwort*.

YOU are to chuſe thoſe that are tender, eaſy to be broke, and of a ſweet and agreeable Taſte. *Choice.*

They are of an opening Nature, promote Seed, are good for Wounds, and create an Appetite. *Good Effects.*

They produce no ill Effects, when not uſed to Exceſs. *Ill Effects.*

They contain much Oil, an indifferent quantity of eſſential Salt, and much Phlegm. *Principles.*

They agree at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

Skirrets are Roots much in uſe for their good Taſte: They are uſed at the beſt Tables, and are ſown in Kitchin-Gardens. They are much healthier than moſt of the other Roots we have ſpoken of in the foregoing Chapters: They may alſo paſs for very wholeſome Food: Moſt of the good Effects produced by them, proceed from the eſſential Salt they do contain.

CHAP. LXXVI.

Of *Onions*.

Choice. YOU are to chuse those that are large, full of Juice, round, as mild as may be, and such as have been sown in a fat and moist Soil.

Good Effects. The *Onion* is of an opening Nature, dissolves the Stone in the Reins and Bladder, provokes Urine, creates an Appetite, kills the Worms, and is good against the Dropsy, Asthma, and Scurvy: It's also used against Deafness, for resisting of Poison, and to ripen Impostumes. It's used Physically, both internally and externally.

Ill Effects. The too frequent use of *Onions* inflames the Blood, causes Wind, and the Head-ach.

Principles. It contains much volatile acid Salt, and an indifferent quantity of Oil.

Time, Age, and Constitution. It agrees, especially in cold Weather, with old People, with such as are Phlegmatick, and have no good Digestion; as also with those who do abound in gross and viscous Humours: But young Persons of an hot and bilious Constitution ought to abstain from them, or always use them very moderately.

REMARKS.

Difference THE *Onion* is a bulbous Root, very well known, as being commonly used. It varies in Colour, bigness, form, and taste: It's sometimes as big as a little Apple, at other times as a Nut, and one while like a Plumb. It's commonly round and orbicular, at other times oblong: It's made up of white, yellow, or red Tunicks, contiguous one to another. Lastly, It's more or less sharp, according to the place where the same grows. For Example, those *Onions* which grow in hot Countries are sweet in comparison of ours, and they eat them there as we do Pears and Apples: It's also to be observed, that oblong *Onions* are sharper than the round ones, and the red and yellow than the white; the dry than the green, and the raw than those that are boiled.

The

The sharp taste and smell of the *Onion* proceeds from the sharp volatile Salts contained therein, which being of a cutting and penetrating Nature, sharply prick the Fibres of the Tongue, and the inward Membrane of the Nose. Those Salts exerting themselves with Impetuosity when the *Onion* is cut, prick the Glands of the Eyes, and cause People to shed Tears: They are in like manner these Salts which produce the good Effects we attribute to the *Onion*: They open the Glands of the Reins, and break and attenuate the gross Matters that make a stop in the Urinary Passages, and for that reason, some have reckoned the *Onion* to be one of the Specificks for the Stone.

The *Onion* likewise creates an Appetite, by lightly pricking the Fibres of the Stomach. It kills the Worms, by dissolving the parts of those small Animals. They are good for the Dropsy, Asthma and Scurvy, since they disperse and attenuate those gross Humours that abound in these Distempers, and remove the Obstructions that are in the Pipes or Channels. Lastly, they resist Poison, by keeping the Liquors in a just Fluidity. It's Juice dropt into the Ears is good against Deafness, because it rarifies the viscous Juices that cause this Inconveniency.

The immoderate use of the *Onion* produces some ill Effects, which have been already noted; because then they cause excessive Fermentations in the Humours.

Etymology. The *Onion* in Latin is called *Cepa*, or *Cæpa*, *à κέφαλη*, *Caput*, a Head, because the top of this Plant, as well as the Root, is in shape like a Head; or because the *Onion* is looked upon to cause pains in the Head.

CHAP. LXXVII.

Of *Garlick*.

Choice. YOU are to chuse such *Garlick* as is tender, plump, strong-scented, and of a sharp and pungent Taste.

Good Effects. It provokes Urine, dissolves the Stone in the Kidneys and Bladder, excites Venery, and resists Poison and an ill Air. It kills the Worms, makes the Voice good and agreeable. It's of a cutting and penetrating Nature, creates an Appetite, and consumes the viscous Humours in the

Stomach. They bruise and apply it to the Wrists, in a cold Fit, or the beginning of the hot one of an Ague.

Ill effects. It causes Pains in the Head, heats too much, and makes the Humours too sharp, and over-agitates them: It's also pernicious for those that have the Piles, and for Nurses.

Principles. It contains a little Oil, but much volatile, sharp, and very pungent Salt.

Time, Age, and Constitution. It agrees in cold Weather with old People, with those who abound in gross and tough Humours, and such as cannot easily digest their Food; but young People, of an hot and bilious Constitution, ought to abstain from them.

REMARKS.

Garlick commonly used by us in Foods, is a bulbous Root, almost round, and consists of some white Tunicks, or inclining to the Purple.

These Tunicks wrap up several small Tubers, that are pulpy, oblong, pointed, and very sharp to the Taste and Smell: They are commonly called Cloves of *Garlick*.

They cultivate this Plant in *Spain*, *Gascoin*, and other warm Countries: The People in those Parts eat them with Bread, and make a good repaste with them. The ancient *Egyptians* esteemed them very much, and by the help of them pretended to keep off Diseases: They also looked upon the *Garlick* as a strong Antidote, which they used as we do Treacles, or other Remedies of the like Nature.

Garlick is good for Sea-faring Men. *Garlick* is a great help to Sea-faring Men; for it removes the Corruptions bred by the salt and stinking Water used by them; as also by the bad Victuals they are obliged to eat at that time, for want of better: They also prevent Reachings, and Vomiting, which are very often occasioned by the saltish Air of the Sea, which they breath in; and therefore Seamen usually eat *Garlick* every Morning with their Bread.

Galen pretends, that *Garlick* is very wholesome in cold Countries; but at the same time, since the Inhabitants of hot Countries are oftener liable to have weak Stomachs than others, and that *Garlick* is very good to fortify the same: I think the use of it may sometimes be proper in those Countries, provided it be done with Moderation.

Garlick

Garlick contains the same Principles, and produces the same Effects as the Onions, and the Vertues thereof may be explained without any more ado by the other.

Spanish Shalots are Fruits cultivated in *Spain*, and have the same Vertues as *Garlick*. *Spanish-Shalot.*

CHAP. LXXVIII.

Of the *Shalot*.

YOU are to chuse a small, red, and little hard *Shalot*, and such as is as mild as can be: It creates an Appetite, fortifies the Stomach, helps Digestion, is of an opening Nature, drives the Stone out of the Reins and Bladder, and is good against a bad Air. *Choice.* *Good effects.*

It causes Pains and Disorders in the Head, provokes Thirst, and heats much. *Ill effects.*

It contains an indifferent quantity of Oil, and much essential Salt. *Principles.*

It agrees in cold Weather with old People, with such as are Phlegmatick, and cannot easily digest their Food. *Time, Age and Constitution.*

REMARKS.

Shalot is the Root of a kind of an Onion. It's bulbous, oblong, and smells and tastes like Garlick, but not so strong, because its Salts are not so sharp, and are a little more embarassed with the ropy Parts. It's sown in Kitchin-Gardens, and much used in Sauces.

We need not here particularize the Vertues of the *Shalot*, since it operates very near in the same manner as the Onion and Garlick do, of which we have spoken already.

Shalot in Latin is called *Cepa Ascalonia*, *ab Ascalone*, a Town of *Judæa*, from whence 'tis brought in great quantity, and was also first had. *Etymology.*

CHAP. LXXIX.

Of *Mustard.*

Kinds. THere are two sorts of *Mustard*, the Garden and the wild *Mustard*; the first of which is also subdived into two other Species, which we shall not describe in this place. They use for Food no other than the Seed of each sort.

Choice. You are to chuse that which is new, plump, and of a sharp and pungent Taste.

Good effects. *Mustard-seeds* create an Appetite, help Digestion, provoke Urine, dissolve the Stone in the Reins and Bladder, are good for a quartan Ague, for the Scurvy, to attenuate gross and tartarous Humours, and to provoke Sneezing. They make use of it outwardly to dissolve Swellings, and to ripen Imposthumes: It's also applied to the Shoulders, where they would draw Blisters for the Apoplexy and Palsey. This is that which is called *Sinapismus.*

Ill effects. It heats too much, and renders the Humours sharp and pungent.

Principles. It contains much essential Salt and Oil.

Time, Age, and Constitution. It is in cold Weather good for old People, and such as are of a phlegmatick and melancholy Temper.

REMARKS.

Mustard-Seed. THEY sow two sorts of *Mustard* in the Fields and Gardens, because of their Seed. It's much in use, because it creates an Appetite with its acrimonious Taste, and gives your Victuals a more pungent and higher Taste.

They commonly for Sauce make use of a liquid kind of Paste, made of *Mustard-seed* that have been well pounded, and mixed, either with sweet Wine, with which 'tis half thickned, as the *Mustard* of *Dijonis*, or with a little Flower and Vinegar: This last is more pungent, and creates an Appetite more than the other; and the reason is, because the Must which is used in the first does, by its sulphurous

Ordinary Mustard.

Parts,

Parts, embaraſs the ſharp Salts of the *Muſtard-ſeed*, whereas the Vinegar uſed in the other, does increaſe its ſharpneſs and ſtrength.

Muſtard-ſeed contains a very ſharp and penetrating eſſential Salt, fit to help Digeſtion, by ſeparating and attenuating the Aliments in the Stomach, by opening the Glands of the Reins, by rarifying the viſcous and groſs Juices: And laſtly, by producing ſeveral other good and bad Effects, as before-mentioned.

From the Seed of *Muſtard* well pounded, they draw an Oil that is good for diſſolving cold Humours, for Palſies, and all ſorts of Maladies proceeding from groſs Humours. *Oil of Muſtard-ſeed.*

Muſtard in Latin is called *Sinapi*, and in Greek, *σίναπι ἀ σίναν ὤπας*; becauſe *Muſtard-ſeed* pricks the Eyes with its ſharp Salts; or elſe *Sinapi*, *quaſi* Σίναν νάπυ; becauſe the Leaves of *Muſtard* are like thoſe of *Navew*.

The French Word *Moutarde* comes from *Muſtum*, ſweet Wine, and *ardere*, to burn, *quaſi muſtum ardens*, ſweet Wine that burns; becauſe, as we have obſerved already, they mix *Muſtard-ſeed* with Muſt to make a liquid Paſte, to which they give the name of *Muſtard*.

CHAP. LXXX.

Of *Saffron*.

YOU are to chuſe ſuch *Saffron* as is new, well dried, but ſoftiſh, and gentle to the touch, of a very pretty red Colour, but a little upon the yellow, very fragrant, and of a very agreeable Taſte and Smell. *Choice.*

Saffron is of an opening Nature, fortifies the Heart and Stomach, qualifies the ſharp Humours of the Breaſt, cauſes Sleep, helps Women's Terms, and reſiſts the Malignity of Poiſon: They alſo make uſe of it outwardly in ſeveral ſorts of Plaiſters and Eye-ſalves, in order to preſerve the Eyes in the Small-pox. *Good effects.*

The frequent uſe of *Saffron* injures the Senſes, makes the Head heavy, cauſes involuntary Sleepineſs, and provokes Reachings. It *Ill effects.*

Principles. It contains much exalted Oil, and volatile, acid, and urinous Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it be used moderately.

REMARKS.

THE Plant or Herb that bears *Saffron*, consists of several long, narrow, channelly Leaves, from among which about the beginning of *February*, there springs up a low Stalk, bearing a single Flower, in the middle of which there grows a kind of Tuft that is divided into three Twists or Strings, jagged like a Cock's-comb, of a fine red taste and pleasant smell, when in its prime: They gather it before Sun-rising, and cause it to be dried: This Tuft is the *Saffron* we use for Food and Physick. Some Days after grows another upon the same Plant, which is gathered as well as the other, in order also to have it dried. These Tufts turn into Filaments, as we see it in *Saffron*; That of the *Levant* is most in esteem: There is also that which is good that grows in several parts of *Europe*, and the worst in *France* is that of *Normandy*.

Saffron is of an opening Nature, it fortifies the Heart and Stomach, helps Women's Terms, and resists the malignity of Poison, by its volatile and exalted Parts. It qualifies the sharp Humours of the Breast, by its oily and balsamick Principles. It also causes Sleep by the same oily Principles, which bind up and embarass the animal Spirits, which the more easily produce this Effect, in that they are united with the volatile Salts, which serve as a vehicle to raise them up and convey them into the little Channels of the Brain. They mix *Saffron* in Eye-salves to preserve the Eyes in the Small-pox; and it operates upon this occasion in swallowing up by its sulphurous Parts, the sharp and corroding Salts that do abound in this Distemper.

Etymology. *Saffron* in Latin is called *Crocus*, from the Greek κροκὶς, or κρόκη, which signifies Hair or Thread, because dried *Saffron* somewhat resembles it.

The *French*, and if you will, the *English* Word *Saffron* comes from the *Arabick Zapheran*, which signifies the same thing.

CHAP.

CHAP. LXXXI.

Of *Nutmeg*.

Kinds. THere are two sorts of *Nutmegs*, the one they call the Male or wild *Nutmeg*, because it grows upon a wild *Nutmeg-tree*, and the other upon that which is Cultivated, and named the Female *Nutmeg*. The Male, called *Azerbes* by the Ancients, have in a manner no smell nor taste, and for that reason the other is made use of. *Choice.* You are to chuse those that are well grown, fresh, and not rotten: They should also be compact, unctious, of a reasonable thickness, of a greyish Colour on the upper part, of a reddish Colour and marbled within, and of a pungent and aromatick Taste and Smell.

Good effects. They help Digestion, strengthen the Brain, Heart and Stomach, expel Wind, help Women's Terms, resist Poison, and sweeten a noisome Breath.

Ill effects. They heat much, and therefore ought to be very moderately used: Moreover, they are not good for such as are bound in their Bodies, because they still bind the more.

Principles. They contain much aromatick Oil, and essential Salt.

Time, Age, and Constitution. They agree in cold Weather with old Men, such as are Phlegmatick, and cannot easily digest their Victuals.

REMARKS.

A *Nutmeg* is a kind of Nut or Fruit growing upon a Tree as large as a Pear-tree, that grows in great plenty in the Isle of *Banda* in *Asia*. The Female *Nutmeg* is much used in *Sauces*, not only for the goodness of its Taste, but also its pleasant Smell.

It's at first wrapped up in two Shells, the first of which is very thick, cleaves off as the Fruit ripens, and exposes the second to view, which sticks close to the Nut, and separates not from it till it is dry: The last is very fragrant, they call it *Mace*, and improperly the Flower of *Nutmeg*, and is much used in Physick, the same operating with greater force than the *Nutmeg*, because its Principles are more exalted. As for the *Nut*, when 'tis separated from this Shell, they cause it to be dried, for the better keeping of it. It contains, as we have said, some exalted Principles, which make it fit to attenuate the viscous and gross Juices; to give a greater Fluidity to the Liquors than they had before; to increase the Spirits; and lastly, to produce all the Effects which we have attributed to this Fruit.

Mace.

Nutmeg preserved. They preserve *Nutmegs* where they grow, as we do Nuts here: They are of great use to Sea-faring Men, are sent all the World over, and are very Stomachical. You ought to chuse the largest and newest: They are also used for the increasing of Seed.

Vertue. *Choice.*

Etymology. *Nutmeg* in Latin is called, *Nux Moschata*, *à Moscho*, Musk, because 'tis a kind of *Nut*, which hath a strong and aromatick Smell, though at the same time it does not smell like Musk.

CHAP. LXXXII.

Of *Ginger.*

Choice. YOU ought to chuse that which is new, well grown, very dry, that hath no Rottenness, but a good Smell, greyish Colour, reddish without side, and white within, and of a sharp and aromatick Taste.

Good effects. It expels Wind, provokes Urine, disperses and attenuates gross Humours, increases Seed, helps Digestion, creates an Appetite, and resists Poison.

Ill effects. The frequent use thereof inflames the Humours, and makes them very sharp.

Principles. It contains much sharp Salt and Oil.

It

It agrees in cold Weather with old People, with such as are Phlegmatick, those whose Humours are gross and but little in Motion, those who digest their Victuals with Difficulty, and such as are subject to Wind; but 'tis pernicious to young People of a hot and bilious Constitution. *Time, Age, and Constitution.*

REMARKS.

Ginger is a Root that is somewhat flat, knobbed, half round, of almost the thickness and length of ones Thumb. It's brought into Europe out of the *Antilles*, in which 'tis now planted; but it came originally from the *East-Indies*. It extends it self, creeps, and multiplies very much in the Earth. Care should be taken then in the gathering of it, always to leave some pieces thereof behind in the Ground, in order to its increasing a-new. They take great care to dry it in the Sun, or in Ovens, for it contains much moisture, which would quickly rot it. Some Merchants take care to wrap it up well, so as that it may not rot, but keep the longer. You ought, before you make use of it, to cleanse it well of its Rind or Bark. They mix it with Spices, especially when Pepper is dear, because of its sharp and aromatick Taste, which creates an Appetite. It contains a sharp, cutting and penetrating Salt, that is good to help Digestion, to attenuate gross Humours, to open the Glands of the Reins, to remove Obstructions, and to produce several other the like Effects. This Root, when used to excess, heats much, by the too great Rarefaction wrought in the Humours by its Salt. While *Ginger* is tender they cut it into slices, and the Inhabitants eat it by way of Sallad, mixt with Vinegar, Oil and Salt: It's said, if ordered in this manner, that 'tis very pleasant. It's not so sharp as when it is dried, for it contains much Humidity, which extends and diffuses its sharp Salts. As for us, we cannot eat it in this manner, because it never comes into our Hands till after it is well dried.

They also preserve *Ginger*, as soon as dug out of the Earth, with Sugar; but first they steep it in Water, in order to lessen the sharpness of it. This Comfit is of great use at Sea: It's good against Poison, and the Scurvy, to fortify the Parts, and to help Digestion. You ought to chuse such preserved *Ginger* as you find to be thick, softish, of a good Colour, and pleasant Taste. Its Syrup ought to be white, and well boiled. They eat at a time a little bit, about the bigness of your Finger's end. *Ginger preserved.* *Vertue.* *Choice.*

Ginger

Etymology. *Ginger* in Latin is called *Zingiber*, from the Greek ζιγγίβερις, that signifies the same thing. And this *Greek* word some do pretend to derive from the *Indian* word *Zengebil*, which also signifies *Ginger*.

CHAP. LXXXIII.

Of *Cloves*.

Choice. YOU ought to choose those that are large, plump, fresh, easie to be broken, and of a pleasant Aromatick smell and taste.

Good effects. They fortifie the Parts, stop Vomiting, resist the malignity of the Humours, ease the Tooth-ach, attenuate the gross and viscous Humours, help digestion, and sweeten the breath.

Ill effects. They heat much, when used to excess.

Principles. They contain much essential Salt, and Aromatick Oil.

Time, Age, and Constitution. They agree in Winter with old People, and with those that are Phlegmatick, and abound in gross Humours, but young People of a hot and bilious Constitution ought to abstain from them, or moderately use them.

REMARKS.

Cloves are the Fruits or Flowers of a Tree that grows in the *Indies*, when they begin to appear they are of a Green and whitish Colour, but afterwards become Red; and at last become as we see them.

Calafur. The *Arabs* call them *Calafur*, there are two sorts of them: the first are those which fall off by shaking the Tree whereon they grow; but the other sticking faster, will not fall, but grow so large there, as to arive to the bigness of ones Thumb, so that there is no difference between them; but that the first is not so big and ripe as the other. These last are very scarce, they are called *Antophyli* in Latin, and the Mother *Antophylli.* of Clove in French; there grows a Gum upon them, that is very fragrant, and of an aromatick taste.

Cloves

Cloves are much used in Sauces, by reason of their Aromatick taste and smell; they strengthen the Parts, help digestion, and resist the malignity of the Humours by their volatile and exalted Principles, which disperse and attenuate the gross Foods contained in the Stomach, which preserve the Liquors in their just fluidity, and increase the Animal Spirits. They also Cure the Tooth-ach, by rarifying the viscous and acid Juices, which by their pungency cause this pain.

There is another kind of *Clove* that is very rare and precious, called the Royal Clove, it's thick and long, and near like unto a Barley Corn, bearing a little Crown at top, from whence perhaps it had its Name. It has a greater taste and smell than the ordinary Clove, and grows upon a Tree, which is said to be the only one of its kind, and grows in the middle of the Isle of *Maccia* in the *East-Indies*. We see hardly any of this Clove among us, because the King of the Island sets a Guard upon the Tree that bears it, and will allow no other than himself the use of its Fruit. *Royal Clove.*

A *Clove* in shape is like a Nail, and called *Caryophilus* in Latin, from κάρυον, a *Walnut*, and φυλλον, a *Leaf*, i. e. a *Walnut-Tree-Leaf*, because the Tree upon which the *Clove* grows, has Leaves very near like unto those of the *Walnut-Tree*.

CHAP. LXXXIV.

Of *Cinnamon.*

YOU are to choose that which is thin, fresh, of a very good smell, a little sharpish and aromatick taste, and of a colour inclining to Red. *Choice.*

It provokes Urine and Sweat, resists Poison, fortifies the Stomach, Heart, and Brain, helps Digestion, Women's Terms, and their Delivery, and expells Wind. *Good effects.*

The immoderate use of it inflames the Humours, and agitates them very much. It hath much exalted Oil, and volatile Salt. *Ill effects.*

It agrees in Cold Weather with those that are Phlegmatick, Melancholy, have weak Stomachs, and *Time, Age, and Constitution.*

and cannot well digest their Food; but it is not good for young Persons of a hot and bilious Constitution.

REMARKS.

Cinnamon is the second or inner Bark of a Tree that grows in the Isle of *Ceilon*; this Tree grows also in *Java*, and *Malabar*, but 'tis neither so good, nor in such plenty there. The Wood of the *Cinnamon-Tree* has neither taste nor smell, but its chief Vertue is in the Bark, which being taken off, easily divides into two, the innermost of which is preferred before the other. They put it to dry in the Sun, where it's formed into Rolls, as we see it brought over, and acquires a very pleasant and aromatick smell and taste, by a fermentation which raises up its Oily Principles, and frees its Salts from that gross Matter which detain them.

It's to be observed, that this Bark when newly taken off the Tree, and before it is dried, hath in a manner no taste nor smell, and that it requires a moderate and gentle heat to make it agreeable to the taste, and smell. In a word, if you expose it to the Sun when shining very hot, it loses a considerable quantity of its volatile parts, and grows black, because its oily parts being roasted, fall back upon the matter like Soot; whereas on the contrary, when it is a long while a drying in a moist Season, it becomes greyish, and in a manner hath no Vertue, because its Principles have not been exalted enough.

Cinnamon was so rare in the time of *Galen*, that the Emperors only used it; nay they preserve it still carefully in their Closets; but the excellency of this Drug has made it more common, by putting us upon going to seek it out in those parts of the World where it grows. It's now much used; we shall not tarry to explain its Vertues, since it contains in effect the same Principles as several other Aromatick Drugs do, of which we have spoken in the foregoing Chapters, and operates also in the same manner.

Cinnamon Oil. They extract from the Fruit of the *Cinnamon-Tree* an Oily Juice of an Aromatick taste, and smell, which the People of *Ceilon* make use of to fortifie the Stomach; the Root of the same Tree if you cut it, affords a Liquor that smells like Camphire.

Cassia Lignea. There is another kind of *Cinnamon*, called in Latin *Cassia Lignea*, it's both in respect to taste, smell and shape much like the common *Cinnamon*, however it is thicker, and not so Aromatick. It's gathered from a Tree altogether like that called the *Cinnamon-Tree*, and in the Isle of *Ceylon* is confounded

confounded with it; for these two Trees cannot be distinguished from one another, any otherwise than by their Barks. It may be farther said, the *Cinnamon* and the *Cassia Lignea* do not differ neither but in degree of goodness, and not upon the account of their being two several sorts.

Cinnamon in Latin is called *Cinnamonum*, that is the *Amomum* of *China*. It's also called *Canella*, which is a Diminitive of *Canna*; this Bark hath obtained this Name, because its Branches are like small Canes. *Etymology.*

CHAP. LXXXV.

Of *Coriander-Seed.*

YOU are to choose that which is big, well grown, new, clean, well dried, whitish, of a strong and pleasant taste and smell. *Choice.*

It sweetens a stinking Breath, fortifies the Stomach, and helps digestion, when taken after Meals. It expells Wind, and is good against a bad Air. *Good Effects.*

The too frequent use of *Coriander* inflames the Humours, and does not agree with People that are of a hot and bilious nature. *Ill effects.*

It contains much exalted Oil, and an indifferent quantity of essential Salt. *Principles*

It agrees in Cold Weather with old People, with those who have gross Humours, and but of little motion, and such as cannot easily digest their Victuals. *Time, Age, and Constitution.*

REMARKS.

THE Plant that bears *Coriander* is Cultivated in Gardens, upon the account of its Seed, which is much used for Food, and Physick; they are used in Comfits, Spirituous Liquors, and Beer. They are green upon the Plant, but grow whitish as they dry; they are of an Aromatick and very agreeable taste and smell; but for the rest of the Plant, it has an unpleasant smell, like that of Buggs, and that is the reason that 'tis neither used in Physick,

Physick, nor Food. There are also some Authors who pretend that *Coriander* Leaves are Poisnous, if inwardly taken. The Vertue of *Coriander-Seed* proceeds from their volatile and exalted Principles.

Etymology.

Coriander in Latin is *Coriandrum*, from κόρις, a *Wall-Louse*, or *Bugg*, because, as we have already observed, it smells like it.

CHAP. LXXXVI.

Of *Pepper*.

Difference

THere are two sorts of *Pepper* used in Food, *viz.* the White, and the Black; the White you ought to choose when it is new, even, sleek, less sharp and pungent than the other, plump, heavy, clean, in shape like *Coriander Seed*, but bigger and harder. As for the black *Pepper*, it ought to have a very smart taste, to be compact, heavy, plump, clean, and of an uneven and wrinkled surface.

Good effects.

Black and White *Pepper* are both of an opening Nature, they attenuate the gross and viscous Humours, help digestion, create an Appetite, expell Wind, resist the malignity of the humours, provoke Sneezing, and excite Seed. *Pepper* is the most common and usual Remedy for those whose roof of the Mouth is fallen. they apply it thereto, and it will bring it to its place again.

Ill effects.

The frequent use of *Pepper* is pernicious to People of a hot and bilious Constitution, for it inflames their blood, and other humours.

Principles.

Black *Pepper* contains much Oil, volatile and fixed Salt. White *Pepper* contains much fixed Salt, an indifferent quantity of Oil, and less volatile Salt than the other.

Time, Age, and Constitution.

Pepper in Cold Weather agrees with old People, with those that are Phlegmatick, such as

cannot

cannot eaſily digeſt their Victuals, and are troubled with groſs humours, and ſuch as haye but little motion.

REMARKS.

BLack *Pepper* grows upon a creeping Plant like *Ivy*, and the Corns thereof have no Stalks, but ſtick along a Nerve (as I may call it) and that many of them together in a Bunch. Theſe Bunches they preſerve upon the Place with Salt and Vinegar, while they are yet green and tender; the *Pepper Corns* are green at firſt, but blacker as they grow ripe; they are gathered when ripe, and dried, then they grow leſs, and alſo wrinkled, becauſe of the exhaling of their moiſture away. The Plant which bears black *Pepper* grows in *India*, *Malacca*, *Sumatra*, and *Java*. The Inhabitants of the Country diſtinguiſh them into Male and Female; however both the Corns of the one and the other are altogether alike. *Black Pepper.* *Pepper preſerved.* *Male and Female Pepper.*

The Origin of white *Pepper* is not fully known; the Ancients imagined that the white did not differ from black *Pepper*, any otherwiſe than the black Grape does from the white; they alſo ſaid that white *Pepper* had this colour upon no other account than that it was not yet ripe; and that the black was that which had attained to its full maturity. As for the Moderns, they are much divided upon this Head; ſome pretend that white *Pepper*, is no other than black *Pepper*, from which the outer Skin or Rind is ſeparated by ſteeping it in Sea water; and moreover, that white *Pepper* is not wrinkled, becauſe its outer Rind is taken off, which became ſo by being dried; that it is of a whitiſh colour, becauſe black *Pepper* is of the ſame colour, when its outer Rind is removed. That 'tis larger than black *Pepper*, becauſe the Sea water by entring into its Pores ſwells it up, that 'tis not ſo ſharp as the other, becauſe the Sea water has taken away and diſſolved ſome volatile Salts that occaſioned that ſmartneſs. And laſtly, that for this very reaſon it does not contain as much volatile Salt as black *Pepper*. Others aſſure us that white *Pepper* is natural, and a very different Species from the other. They ſay this falſe Opinion of ſome Modern Authors had no other ground than the Rarity of white *Pepper*; however 'tis poſſible white *Pepper* may be natural, and yet that they have found out a way to counterfeit it. *White Pepper.*

Dioſcorides, *Pliny*, and *Galen*, are wrong in their Deſcription of *Pepper*; they thought that Long *Pepper* was as it were the Husk of the Plant that bare *Pepper*, and that white *Errors of Dioſcorides, and others.*

white *Pepper* was the Corn which was not yet ripe, and that the black was that which was gathered when full ripe. These Authors by this Opinion have confounded long with round *Pepper*, tho' these two sorts grow in different Places, and upon different Plants. We shall not speak here of Long *Pepper*, because not used in Foods.

Round *Pepper* is much used in Sauces, because of its sharp and pungent taste. It helps digestion by its volatile Salts, which divide and attenuate the gross parts of the Food; it expells Wind, by dissolving the viscous Humours, which hinder its free evacuation. It resists the malignity of the Humours, by keeping them in that fluidity that is necessary for their easie distribution into all Parts. Lastly, it restores the fallen roof of the Mouth, by attenuating and expelling the viscous and Phlegmatick Humours fallen upon it.

Fine Spices. The fine Spices which are commonly used in *Ragous*, are no other than a due proportion of black *Pepper*, *Nutmeg*, *Clove*, *Ginger*, *green Anise*, and *Coriander-Seed*; they expell Wind, attenuate the viscous Humours, and strengthen the Brain.

Etymology. *Pepper* in Latin is *Piper*, from πέπερι, *quod à* πέπερος, *Coctus*, because it has been well baked, and dried by the Sun Beams.

Black *Pepper* in Latin is *Melanopiper*, from μέλαν, *black*, and *Piper*, Pepper.

CHAP. LXXXVII.

Of *Sugar*.

Choice. YOU ought to choose *Sugar* that is white, looks fair, well refined, solid, hard to be bruised, when broken, appearing within like Chrystal, of a very pleasant smell, and somewhat like that of a Violet.

Good effects. *Sugar* is good for a Cold, qualifies the sharp humours of the Breast, attenuates and cuts viscous Phlegm, and promotes Spittle.

Ill effects. It's a little inclined to cause Vapours, and easily turned into Choler; it causes the Teeth to be out of order, blackens them, and heats much, if used to excess.

It

It contains much essential Salt, and an indifferent quantity of Oil, which renders it inflamable. *Principles.*

It agrees chiefly in Winter with old Men, and those who are subject to a sharp or saltish Phlegm that falls upon the Breast. *Time, Age, and Constitution.*

REMARKS.

Sugar is the essential Salt of a kind of Reed that grows plentifully in several parts of the *Indies*. It grows also in *France*, but can scarce weather the severity of the Winter there. *Sugar* was unknown to the Ancients, or at leastwise they made no use of it. Now a-days we put it almost into all Sauces, to give the more delicious taste to our Food, and the longer to preserve them. Several Authors look upon *Sugar* to be a very pernicious Food, because they extract an acid, very sharp and penetrating Spirit from it. *Willis*, among others, pretends, that the Scurvey, which is too common in *England*, has no other cause than the use of *Sugar*. I shall readily agree with these Gentlemen, that *Sugar* taken to excess, may produce many ill effects; but it does not therefore follow, because they extract an acid Spirit from it, that Sugar must be always so pernicious; for this same Spirit is dispersed and embarassed in the *Sugar* by the ropy Parts, which deprive it almost of all its operation; whereas when the same is separated therefrom, all its Parts re-unite, and being no longer incumbred as before, they act with greater vigour. Moreover, we might have the same reason to say, that we ought not to make use of *Salt*, because they extract an acid and very corrosive Spirit from it, and that we ought not to make use of *Saltpeter* in Physick, because the Spirit of Nitre is very violent. And lastly, that *Vinegar* should not be used, because it dissolves several Mettals. Wherefore I do believe that *Sugar* taken in moderation, is often wholsom.

It's sweet and agreeable taste proceeds from the strict union there is between its Salts, and Sulphurs. It's good for a Cold, and to allay the sharp Humours of the Breast by its Oily Parts. It also provokes Spittle, by attenuating the viscous Phlegms that stick to the Lungs by its essential Salt.

Sugar before 'tis brought to be so white and fine, undergoes several different operations. First, they put the *Sugar Canes* into certain Presses or Mills which they have, in order to extract the Juice out of them, which they purifie several times with the Whites of Eggs, and Lime-Water,

after which they strain it, and then boil it to a reasonable consistence; and this *Sugar* they call grey *Muscovade*.

Sugarloaf. In the next place, they take this *Muscovade* and purifie it again with Lime-Water, and the Whites of Eggs, boil it upon the Fire, and then turn it in the Mill into a Pyramidical Form, as we see our Sugar-Loaves are; but still if it be not white enough, they fall to the clarifying of it again, untill it has attained to that degree of whiteness which is desired.

They make use of Lime-Water and the Whites of Eggs more and more for the clarifying of *Sugar*, because Lime-Water by the fiery parts it does contain, divides and attenuates the viscosities it meets with in the *Sugar*, and thereby frees its essential Salt from those same viscosities to which they are strictly united. As for the Whites of Eggs, they operate upon this occasion, by swallowing up with their ropy and glewy Parts the Impurities which they meet with in *Sugar*. These Clarifyings are often repeated, to the end that that which cannot be removed at one time, may be effected at another.

These Clarifyings being repeated, take away many of the Sulphurous Parts along with them, and so the several degrees of *Sugar* differ from one another, as they have less of these proportionably in them; and thus it is that coarse *Sugar* has more of them in it than *Loaf-Sugar*, because that being endued with more viscous and glewy parts, it continues more fixed to the Fibres of the Tongue, and makes more impression there. It's also observed that those Syrups and Comfits that are made with coarse *Sugar*, candy less than those made with the other; and this proceeds from the fattish parts of the coarse *Sugar*, which hinder it to Chrystalize or Brighten.

Sugar-Candy. *Sugar-Candy* is no other than Chrystalized *Sugar*, made more compact than it was before, and therefore *Sugar-Candy*, either whole, or in pieces, continues longer in your Mouth unmelted, and consequently makes a greater impression than the other *Sugar*; and for that Reason 'tis also more in use for quallifying the sharp Humours that fall upon the Breast. We must in the mean time observe, that *Sugar-Candy* well pulverized, does as easily dissolve as other *Sugar*, because each of its Parts having then more surfaces than before, and being not strictly united one to the other, they very easily dissolve in the Liquor they are put into. *Sugar-Candy* is White, or Red, according as 'tis made of fine Sugar, or red *Muscovade*.

There are other ways of ordering *Sugars* for various uses, which we shall not insist upon in this Place.

CHAP.

CHAP. LXXXVIII.

Of *SALT.*

Difference. THere are two ſorts of *Salt* uſed in Food, *viz.* that made of *Salt-Springs*, and of *Sea-Water.* Whether it be of the one or the other, *Choice.* you ought to chooſe that which is cloſe, ſolid, that eaſily melts in Water, and of a pungent and penetrating taſte.

Good effects. Common *Salt* is of a purgative, opening, deterſive and drying nature; it creates an Appetite, helps Digeſtion, produces good effects in the Cholick, and ſtoppage of Urine. It's uſed in Apoplexies, and Convulſions. They put it into Suppoſitories, and Gliſters. They alſo apply it hot to the Fundament, in order to rarifie and diſſipate Catarrhs.

Ill effects. The immoderate uſe of *Salt* heats too much, and often produces an ill habit of Body, and the Scurvey.

Principles. Common *Salt* contains much acid Liquor intimately intermixed with ſome Earth, and a very little Sulphur.

Time, Age, and Conſtitution. *Salt* agrees at all times with any Age and Conſtitution, provided it be very moderately uſed.

REMARKS.

Common Salt. COmmon *Salt* is the only Mineral that I know of, which is uſed in Food. The wonderful uſe of it, made *Lucretius* name it *Panaceus*. *Homer*, *Plato*, and ſeveral others called it θεῖον, καὶ βῶμα θεοφιλέστατον, *corpus divinum*, & *Deo amiciſſimum*; for the ancient Pagans had Flower and Salt mixed together to be thrown upon their Victims. It was alſo a Command given the Children of *Iſrael*, never to offer Sacrifice without *Salt*. *Pliny* pre-

tends there is nothing in Nature more useful and necessary than the *Sun*, and *Salt*. *Pythagoras* takes notice of the indispensible need we stand of it, for, says he, no Table can be without it; and the same thing this Verse out of the School of *Salernum* does intimate.

Omnis mensa malè ponitur absque sale.

There are some People who look upon it as an Ill Omen when there is no *Salt* upon the Table, or when 'tis spilt. *Plutarch* observes that the best Victuals is insipid without *Salt*, and cannot be eaten without it, as appears by this Verse:

Non sapit esca bene, quæ datur absque sale.

It's the *Salt* that is naturally found in Compositions, or which is mixed with them, that makes them sound, and to keep the longer. 'Tis this also that gives a kind of pungency to our Victuals, wherein their savour and taste do consist; and hence it is that the word *Salt* has been applied to Jests and Wit; so that if a Man were empty-headed, they called him *Homo sine sale*, and *Insulsus, nec micam salis habere dicitur*, as appears by this Line of *Catullus*:

Nulla in tam magno est corpore mica salis.

Some pretend that *Salt* does not a little contribute to make the Spirits more brisk and lively; and this they have grounded upon the Relations given by some Historians of some Nations who eat no *Salt*, that were altogether dull and stupid. *Homer* being about to describe the Ignorance of a certain People, says;

——— οἳ οὐκ ἴσασι θάλασσαν
Ἀνέρες οὐδ' ἅλατα μεμιγμένον εἶδαρ ἔδουσι.

——*Illi non æquora norunt;*
Nec sale conditis noverunt carnibus uti.

The formation of *Salt* proceeds from an acid Liquor, which incorporates and closely mixes it self with some Earthy Matrices, as any one who hath the least Skill in Chymistry, may easily apprehend. This Natural Operation of Chymistry continually passes into the Bowels of the Earth, where there is always acid Liquors, and Earthy

Matrices

Matrices to be found, ready to admit them into their Pores. In this manner Mineral Salt is prepared, called by the French *Sel gemme*, because 'tis bright, and almost transparent. There is more of this Salt by a great deal than of any other; and 'tis not only found in several vast Mountains of *Europe*, but also in many Mines, both in *Egypt*, and the *Indies*. It's now as it were demonstrable that this Salt supplies the Salt-Pan, and Salt-Springs, as also the Sea with saltness. All the difference there is between Mineral Salts, and that made of Salt-Springs, and Salt-Pans, is, that Mineral Salt having not had the advantage of being allayed and qualified by the Water as the others have, is a little more pungent. *Mineral Salt.*

Salt-Pans and Springs are to be met with in several Places, however Bay-Salt is more common. This last is made either by evaporation in great Caldrons, as they do in *Normandy*, or by Chrystalizing it into small Corns of a Cubical form, as they do in many Places where there are Salt-Marshes. You must observe that the Salt which is made by Evaporation, is clearer and whiter than the other, but not so Salt and Pungent; and the reason thereof is, that the Fire used to make the evaporation, hath made it lose some part of the acid Liquor it had before in it; whereas that made by way of Chrystalizing, having lost nothing by the power of Fire, as the other did, preserves all its Saltness. It's a little greyish, upon the account of some Earthy Particles it carried along with it, when separated from the Saltish Airs. If you would make it white, you have no more to do than to dissolve it in Water, to filtrate the Liquor, and to cause an Evaporation 'till it becomes dry; but then this Salt will have lost some of its strength, like the Salt of *Normandy* before-mentioned. *How to make Bay-Salt.*

Common Salt creates an Appetite, by the pungency it excites in the Fibres of the Stomach, it helps Digestion, by the help of its disuniting Parts, which divide and attenuate the Foods contained in the Stomach. It also produces good effects in the Cholick, by precipitating and expelling the sharp Particles that cause it; and moreover by pricking the Intestinal Glands, to promote an evacuation of Humours, which may cause the Cholick. They do likewise put Salt into the Mouths of those that are fallen into Apoplectick Fits, that so by pricking and grating hard upon the Fibres of the Tongue, it may cause a kind of burning in the Nerves, which gives the Spirits an opportunity to free themselves from those gross Matters that do oppress them.

Salt, when taken in a great quantity heats much, since by attenuating and very vigorously dividing the Humours, it agitates them in an excessive degree. It may also cause the Scurvey; and the Reason is, because this Distemper proceeding from abundance of acid and gross Juices, the common Salt which is acid, contributes to the producing and augmenting it.

Etymology. Some pretend that *Sal*, the Latin for Salt, is derived from *Salire*, to leap, because when 'tis thrown into the fire, it flies out, and makes a noise. Others will have it come from *Salo*, that is, *à Mari, & Sole*; for when they set the Sea-Water into any Place, and expose it to the Sun, the Salt appears in proportion to the evaporating of the Water. But the best Etymology of Salt is from the Greek word ἅλς, which also signifies Salt, and is but the transposition of one Letter.

A Trea-

A TREATISE OF FOODS.

PART II.

Of Foods prepared of Animals.

WE ſhall not trouble our ſelves in this Place with a Queſtion, about which Modern Anatomiſts cannot yet fully agree; and that is, Whether all Animals have their Origin from Eggs, each of which contain the Parts of the Animal in little, or whether they are produced by the ſimple mixture of the Male and Female's Seed, as the Ancients pretended. I think I may ſay by the by, that the new Diſcoveries which of later Times have been made upon this Head by the Art of Anatomy, are enough to decide the Diſpute in the favour of Eggs. Beſides, if this Queſtion be but never ſo little conſidered, the Reaſons for the Eggs will be found ſo clear and convincing, that it will be impoſſible to oppoſe them. In a word, is it credible that the Author of Nature ſhould leave it to the

liberty and fortuitous conjunction of Atoms, to form a Body that is fit for so many different Motions, so composed and framed with as much Art as that of an Animal is? And is it not better to say, that this Divine Author, who acts always by the most simple and constant ways, in his first formation of two Animals of each kind, lodged in the Female all the Eggs of its Posterity, so as that the Male has nothing to do but to quicken and hatch those small parts of the Eggs by the Spirit of his Seed. Lastly, if it is true, as there is no doubt to be made of it, that all Plants proceed from Seed, which contain all their Parts in little, I think we may also reasonably conjecture, that Animals proceed from Eggs, since these two kinds of Machines are so like one another, as we have already made it appear in Treating of Vegetables.

Tho' the Foods prepared of Vegetables were of themselves sufficient for the support of Humane Life, and that 'tis likely Men were content therewith in the First Age of the World, as has been observed elsewhere; yet they did not long confine themselves within such Rules of Moderation; they had not only the cruelty to deprive Animals of their Milk and Eggs, but they pursued these poor Creatures into their most hidden Recesses, in order to kill and eat them; insomuch that the swiftest Birds, and the Fish in the deep Waters have not been able to escape their insults.

General difference of Animals.

Those Animals that serve for Food, are divided into four Classes, *viz.* Terrestrial, such as are *quadrupeds* that live upon the Earth; Fowls, which are the Birds that flye in the Air; *Aquaticks*, that are Fish; and Amphibious Creatures, such as Frogs, Tortoises, *&c.* that live upon Land and Water.

We

We may say in general that Terrestrial Animals nourish more than all the rest, and afford a more solid and substantial Food, that does not waste as soon as that of other Animals. As for Fowls, they are for the most part more agreeable and delicious than Terrestrial Animals, and also easier of Digestion. Lastly, Fish of all other are most easily digested, most moist and cold, but they are not so nourishing, and more liable to corrupt than the rest. Some Physicians prescribe them to Persons in Feavers, for their Diet, because they are easily distributed into the Parts, without causing grand motions in the blood, as other Animals do, which abound more with Sulphur and Volatile Salts. As for Amphibious Animals, as they participate both of Terrestrial and Watry qualities, we shall say nothing particularly concerning them.

Again, as all these Animals have different Parts that do not nourish alike, and also produce sometimes different effects; I think it proper to say something in this Place concerning them.

Musculous Flesh of Animals.

The first part of Animals that falls under our Consideration, is their Musculous Flesh, which is of all other the most nourishing, that which produces the best Juice, and that lastly which is most in use: It makes up the greatest part of the Animal. This Flesh varies considerably, according to the Age of the Animal, the Place where he lives, the Food 'tis nourished with, the Kind or Sex, according as it has been gelded or not, if a Male; and lastly, according to the way it has been prepared to be eat.

Very young Animals, and such as suck, have usually tender, soft, moist, viscous Flesh, full of superfluous humidity. In the mean time, they are easie of digestion, and keep the Body open. The Flesh of Animals that are of more advanced years, is more firm, and produces better

nourishment; but that of old Animals, such as draw near their end, usually grows dry, hard, and not easie of digestion. But here we are to make an Exception in favour of Fish; which for the most part grow more agreeable to the taste, the older they are; tho' there are others also that are not good but while they are young. The difference that is between the Flesh of Animals, in respect to the Places where they live, is considerable; for it has often a different taste and quality, from the difference of the respective Countries. That of Animals which live in moist and marshy Places, produce many gross Humours. On the contrary, that of Animals who live upon Mountains, that are in continual motion, and breath in a free and serene Air, is wholsom, easie of digestion, and yields a Juice that is nourishing, and agreeable to the taste.

The Food which Animals live upon, causes also a great difference in their Flesh. In a word, what difference of taste is there between the Flesh of Rabbits fed in Houses, with Cabbige-Leaves, &c. and those that live in Warrens, and feed upon strong and sweet-smelling Herbs. How does the Flesh of Domestick Hogs, that feed upon all kinds of nastiness, differ from that of the Wild Hog or Boar that lives upon Acrons, and other Aliments they find in the Woods? It's said that those who live towards the Northern Ocean, having no Grass in their Country, feed their Oxen and Cows with Fish; and that the Flesh of those Animals, as well as the Milk of the Cows, tasts altogether Fishy.

As for what concerns the Sex or Kinds, as the Male are of a hotter temper than the Female, their Flesh is also drier, less endued with superfluous moistures, and properer to give good nourishment.

The

The Flesh of those Animals which have been Gelt, especially when young, is more tender, pleasant to the Taste, more Nourishing, and easier of Digestion, than that of Animals which have not been Gelded; the reason of which is, that these last frequently sustain a considerable loss of the more spirituous and balsamick Principles in the Mass of Blood, by the parts of Generation; whereas these same Principles are retained by the other, and consequently serve to make their Flesh more Juicy, and not of so strong and unpleasant a Taste as the other; this appears plainly to be true in *Oxen*, *Sheep*, and several other Animals that have been Gelded.

Lastly, As our Stomachs could never endure the raw Flesh of Animals, they boil, roast, or fry it, in order to the easier Digestion: They also season it several different ways, which improves, and considerably alters the taste of it, Boiled Victuals being moister than that dress'd otherwise, agrees best with those that are of a dry and bilious Constitution, and that are inclined to be Costive. Fried and Roasted Meat on the contrary, is more suitable to those of a Phlegmatick temper, to such as abound with superfluous moisture, to those that are subject to Rheums, and Distempers of that kind.

Having now examined the Musculous Part, we proceed to the others that are often used for Food, and of which many things ought to be Considered.

The Liver in Latin is called *Jecur, quod juxta cordis vires potestatem suam exerceat*; because it acts its part near the Heart. It's a Bowel appointed for the purifying of the Mass of Blood, by freeing it from the bilious Humours it contains. It's commonly of a compact Substance, close in its Parts, hard of digestion, and apt to cause Obstructions. However, it differs very much, according to the species of the Animal, according *Liver.*

according to the Food it eats, and the different quantity of those same Foods. Those Animals that are in the prime of their Age, and have been nourished and fatned with good Aliments wherewith they have been served in great plenty, have a tender, juicy and well tasted Liver. For Example, the fat Livers of Hens, Chickens, Capons, Geese, and even of young Pigs, that for some time before they have been killed, have been fed with Meal, Milk, dried Figs, Beans, and the like things, are esteemed to be Dainties; they likewise esteem the Liver of a Calf very much, but those of other Animals that are more grown up are not good Food.

Spleen. The Spleen is a part of the Body that always produces gross, thick and melancholy Juice, and is not ease of Digestion.

Kidneys. The Kidneys in Latin *Renæ*, are so called, ἀπὸ τῦ ῥεειν *à fluendo*, to run, because the serous part of the Blood filtrates, and continually runs there. These are usually a solid and compact Substance, that makes them hard of Digestion, and apt to cause Obstructions. In the mean time there are some young Animals, whose Kidneys are tender, and well tasted enough; as those of *Lamb*, *Veal*, *Pig*, and the like.

The Heart. The Heart in Latin is called, *Cor*, *à currendo*, to run, because 'tis in continual Motion; or else from the Greek, κραδία, because 'tis the principal part of the Entrails: In short, we may say, that the Heart is the first that has Life, and the last that Dies. It's a Muscle of a very solid and compact Substance, and consequently a little hard to be digested: However, when 'tis well boiled, it affords good Nourishment, and produces good Juices enough.

The

The Lungs in Latin are called, *Pulmo*, and in Greek, πνεύμον, ἀπὸ τῆς πνεύματος, *à spiritu*, because the Lungs, in the two alternative Motions of Breathing, receives in the Air, and throws it out again, almost like a pair of Bellows; and this is also the reason why some Philosophers, call the Lungs, *cordis flabellum, & ventilabrum*, or the Bellows of the Heart. It's of a soft, moist, juicy, and light Substance, easy of Digestion, and Nourishing enough: In short, it may pass for good Food. *Lungs.*

The Glands are almost all tender, apt to crumble, pleasant to the Taste, having a good Juice, Nourishing, and easy of Digestion, especially when the Animal is in good case, and has been well fed. *Glands.*

The Testicles are in Latin called *Testes*, because they are the irreproachable Witnesses of Virility and Fruitfulness: These Parts of old Animals have a strong and unpleasant Taste; but the Testicles of Young ones are delicate Food, and produce good Juices. *Testicles.*

The Tongue, *Lingua*, is so called, *à lingendo cibo*, because it licks the Food, is a part excelling all the rest, for the excellency of its Taste. It produces good Juices. The Tongues of *Lambs*, *Hogs* and *Sheep*, are easy of Digestion: *Neat*'s *Tongue* is a somewhat grosser Aliment, but it tastes very well, and is very Nourishing. *Tongue.*

The Feet, and other remote Parts, that are all made up of Membranes, Ligaments, Tendons, Veins, Arteries, and Grisles, produce a viscous, glutinous Juice, and are cooling and moistning: These Parts are naturally hard of Digestion, and therefore they use none of them for Food, but such as belong to young Animals, and if possible, those that still Suck. *Feet.*

The Brains, Marrow, and Fat are an insipid Substance, hard of Digestion, proper to produce *Brain, Marrow, and Fat.*

duce a gross and thick Juice, to excite Reachings, and lessen the Stomach.

Horns. Who will believe that Horns are used for Food? Yet those of *Deer*, newly Calved, and so being tender and soft, are very Nourishing, and delicate Food: They also make a Jelly of *Stag*'s Horns, that is of good use, as we shall note hereafter.

Bones. They have also of late times found out a way to make Bones serve for Food: They put them into a Machine invented by Monsieur *Papin*, and dissolving them there, they are reduced to a kind of Broth or Jelly, that is very Nourishing.

Stomach and Entrails. The Stomach and Entrails of Animals are of a Membranous Substance, and like other Membranes are also hard, viscous, glutinous, not easy of Digestion, and apt to cause Obstructions.

The Blood of Animals is sometimes used; but let it be drest which way you will (for 'tis not used alone, and 'tis that Blood also that proceeds from the Veins and Arteries) it's always hard of Digestion, easily Coagulates, and produces a quantity of gross Humours. It's said, that *Bull*'s Blood newly taken from him and presently boiled is Poisonous, and that *Themistocles* lost his Life by it.

Blood. The Blood most used by us is that of *Hogs*, of which Puddings are made. *Hare*'s Blood is also very good. Farther, they use that of several other Animals in Physick rather than for Food, according to *Dioscorides*, l. 2. cap. 71.

The use of Animals for Food varies according to the People and Country: In short, this we are sure of, that we have some here that can never eat of them but in pressing Necessity, because we have got a strong Aversion for them, tho' we know not why. In the mean time these same Animals are earnestly sought after in several Places; Again there are several others which we make no use of here, because not to be had; they

eat

eat them with Delight in those places where they breed. We shall say somewhat of this hereafter.

The *Poles*, *Germans*, and *English*, whose Countries afford good Pasture, breed all sorts of Herds of Cattle; however, they value Beef and Swines Flesh before any other. The *Italians* and *Sicilians* are not so much given to eat Flesh; and for the *Spaniards*, they are used to eat but little Meat, the reason of which perhaps may be, that their Country is Barren, and that they will not take the pains to make it Fertile by Cultivation. *The German, Polish, English, Italian and Spanish way of Living.*

The *French*, whose Country abounds in Necessaries, also make use of several sorts of Animals, which they prepare and dress in so delicate a manner, and with so fine and agreeable a Taste, that it may be said, they have refined Cookery, and do therein, as they fancy they do in every thing else, excell all Nations. *French way.*

There are several of the Northern People who feed upon the Flesh of *Bears*, *Wolves*, and *Foxes*: *Johnston* also says, there is a certain Animal in the vast Forrests of the Northern Countries, which in Latin is called *Tarandus*, that goes commonly in Herds, and sometimes in such great numbers as is hardly credible. The Natives catch this Animal, tame it, and then ride upon it as we do upon Horses, because 'tis swift; they also eat the Flesh of it, which is very dainty, and agreeable to the Stomach; and they drink its Milk. *Of many Northern Nations.*

The *Turks* eat *Mutton* and *Goats* Flesh with a good relish, and boil them with Rice, which they mix with *Cardamum*. *Turks.*

The modern *Tartars*, who have such strong and great Stomachs as the rest of their Bodies are, eat *Horse flesh* half raw: They drink the Blood, as well as the Milk, of the Animal, of which they make Cheese, according to *Johnston*'s Account of Horses, *cap.* 1. *p.* 8. *Modern Tartars.*

The

Arabs. The *Arabs* make a rare Dish of the Flesh and Milk of a *Camel.*

Some Egyptians *Galen* assures us, that anciently the Porters among the *Egyptians* fed upon the Flesh of *Asses* and *Camels*, in order perhaps to attain to the Strength and Patience of these Animals.

Most Nations abhor *Dogs* Flesh, and none will eat it unless in great Necessity; however some pretend, that the People of *Senega*, and the Natives of *Guinea*, do much use it. *Galen* also mentions some Nations that eat of it, after they had caused the Animal to be first Gelded. The *Chinese* fatten them well, carry them as we do Flocks of *Sheep* to Market, and sell them.

People of Senega, &c.

Chinese.

Scaliger, and some other Authors, tell us, that *Bats* are much valued in some places for their good Taste; and they also say, that they are in the Eastern Countries more delicious and agreeable than our Poultry.

There is in the Desarts of *Africa*, in several parts of *Asia*, and in the Kingdom of *Bengal*, a large four footed Animal called a *Rhinoceros*, because he has a Horn grows upon his Nose, which is no small Defence to him against external Injuries; however, they do catch him, and eat its Flesh.

Africans. There are in *Africa* a great many Monsters, and several kinds of Animals, not known to the rest of the World, which are almost all used by them for Food; The Inhabitants of these Parts make no scruple of eating *Panthers*, *Crocodiles*, *Lions*, *Elephants*, *Serpents*, and *Apes*; many also amongst them feed upon humane Flesh, which they esteem so much, that they willingly List themselves for Soldiers, and desire no other reward for their trouble, than the Liberty to eat the Men they have taken or slain.

Americans There were also in *America* formerly a great many Man eaters, who all the Year round, in their small Canoes, went out to Sea, in order to

seize

seize People to eat them; but this sort of abominable Cruelty they have laid aside, since the *Europeans* have settled amongst them; however, thereare some still who follow this Custom; from all which it follows, there is no sort of Animal but serves for Food in some place or other. Several pretend, that the Custom of eating Animals did not come up till after the Deluge, and that they were before that content to feed upon Vegetables; and this they would prove from *Genesis* the First, That GOD before the Flood prescribed the Food which Men should eat, and that there is no mention made therein of the Flesh of Animals. Moreover, they Cite divers Fathers, Historians, Poets, Physicians, Philosophers, and others, who are of this Opinion.

See what *Lucretius* says upon this Subject, *Lib. 5. de rer. nat.*

Quæ Sol atque imbres dederant, quod terra crearet
Sponte suâ, satis id placabat pectora donum.
Glandiferas inter curabant pectora quercus,

And *Ovid* speaking of the same time, in the First Book of his Metamorphosis:

—— Immunis, rastroque intacta, nec ullis
Saucia vomeribus per se dabat omnia tellus:
Contentique cibis nullo cogente creatis,
Arbuteos fœtus, montanaque fraga legebant,
Cornaque, & in duris hærentia mora rubetis,
Et quæ deciderant patulâ Jovis arbore glandes.

And in *Lib.* 15. of his Metamorphosis:

At vetus illa ætas, cui fecimus aurea nomen,
Fœtibus arboreis, & humus quas educat herbis,
Fortunata fuit; nec polluit ora cruore:
Tunc & aves tutæ movêre per aëra pennas,
Et lepus impavidus mediis erravit in arvis,
Nec sua crudelitas piscem suspenderat hamo.

Others on the contrary pretend, that the Flesh of Animals was eat before the Deluge; and to prove their Opinion, they produce several Reasons and Authorities, which I shall here pass over in Silence, and enter upon another Matter.

Whether it be hurtful to eat the Flesh of Animals.

There are some who take upon them to shew, that the Foods we have from Animals are hurtful, and prejudicial to our Health; that they were not made by the God of Nature for the use we put them to; and lastly, that it is, we may say, in spight of Nature it self that we do use them. Among the many Proofs they bring to confirm their Opinion, I shall only mention two in this place. The first is drawn from the Structure of the parts of our Body; Each Animal, say they, has Members and natural Instruments, that are proper to seize the Prey, which is necessary for its Subsistance: For Example, Those Animals that feed upon Flesh, and which, as they pretend, are the only ones to whom the use of Flesh is proper, have usually a large Mouth, sharp and piercing Nails, strong Teeth, and a good Stomach, fit to digest raw, and the most solid Food; whereas Mankind, on the contrary, have but a small Mouth, soft and weak Teeth, a tender Tongue, and a Stomach that is not proper for digesting of raw Meats, since it cannot well digest those that are boiled.

They add in the second place, That besides that, the Flesh of Animals do, by the excessive Fermentations they cause in our Bodies, corrupt our Humours, and occasion divers Diseases: They further observe, that those who feed upon gross Flesh to excess, such as is that of most quadrupeds, they become gross, stupid, and as a Man may say, acquire a resemblance of Temper and Inclination with those Animals whose Flesh they feed upon. And this was the reason that in ancient times there were some People who would

would not eat the Flesh of any Animals, but such as were Strong and Couragious, in order to acquire the Noble Qualities of those Animals for themselves; we likewise see, that those who live upon *Goat*'s Milk, are usually more lively, active, and nimble than others: *Galen* says, upon this occasion, *Lib.* 3. *of the Nature of Foods*, that those who live upon the Flesh of *Asses* or *Camels*, are usually heavy, and dull of Understanding.

But in an Answer to these Objections, It's said in the first place, that Man, instead of those Arms and Instruments which carnivorous Animals have, hath Industry and Reason, which are preferable to all: And in the next place, If Diseases do proceed from the immoderate use of the Flesh of Animals, it's the fault of those that take it to excess: And lastly, that as for Plants, there are many of them that prove certain Poison if eaten, and that 'tis not certain, that the Flesh of any Animal, when eaten, has the same effect.

As for my self, I am of Opinion, without entring into all these Discussions which I think to be of little use, it may be said, That the use of Animals Flesh may be convenient, provided it be in Moderation, in as much as this affords good Nourishment; however, it may be, if it had never been used, and that Men had been content to feed upon a certain number of Plants only, it would have been never the worse for them: But it's no longer a question to be disputed, and if it be an abuse, it has so long obtained by Custom in the World, that it is become necessary.

The Opinion of Pythagoras, &c.

There were anciently a great many Philosophers, who from a great many Chimerical Ideas, formed by them, thought it a great Crime to eat the Flesh of Animals. *Pythagoras* was the first that undertook to defend their Lives. Every Body knows that this Philosoper fancied, that after the Death of one Animal, his Soul

passed into the Body of another of the like or different Nature; and from this Principle, he looked upon those to be infamous Persons, who endeavoured to prolong their own Lives by the Death of others. *Empedocles*, *Porphiry* and *Plutarch*, were almost of the same Opinion: Nay, there are several Sects in the East so scrupulous in following the Opinion of the Transmigration of Souls, that they durst not so much as kill a *Flea*, or the most despicable Animal; and when they see any Christian go about it, they readily present themselves, and offer Money to redeem the Life of that Animal, which afterwards they set at Liberty.

As the Ridiculousness of this Opinion, and the Consequences thereof are very manifest, we shall dwell no farther thereupon, in as much as that there is no Christian Philosopher so much a Fool, as to give the least heed to such extravagant Opinions: Indeed, there are some Religious Orders in the Church, who will not eat any Flesh; but this they do, or pretend to do, out of a Principle of Mortification, and not with any regard to the Errors of the *Pythagoreans*.

Superstition of the Indians.

There are several People, who out of Superstitious Considerations, dare not eat some Animals; For Example, they do in some part of the *Indies* give divine Honours to the *Ox*, insomuch that it is according to their Principles, at least as great a Crime to knock down an *Ox*, as to kill a Man.

The Egyptians and Athenians.

Plutarch says, That *Sheep* was anciently held in great Veneration by the *Egyptians*; and that the *Athenians* had so much Respect for those Animals, that they judicially proceeded against those who slew a *Ram*.

The *Egyptians* also esteemed *Goats* very much, and durst not eat their Flesh, according to the following Lines of *Juvenal*:

——— *Nefas illic fœtum jugulare capellæ*;
Carnibus humanis vesci licet.

If

If it be lawful for us to mix Sacred things with Prophane, we should also say in this place, that the Law of *Moses* forbad the *Jews* to eat of some sort of unclean Animals, and such that were naturally Fat and Heavy, lest their Flesh being hard of Digestion, should make them Lazy and Idle, and divert their Minds from the Worship of GOD; and this was the reason that the *Jews* durst not eat the Fat of *Oxen*, nor as much as touch Swine's Flesh: They were likewise positively forbid to use the Blood of Fowls, and four-footed Beasts: But enough of this Matter. Let us now more particularly inquire into the Foods that Animals do afford us.

Why Moses *forbad the use of some Animals to the* Jews.

CHAP. I.

Of *Veal.*

Choice. YOU are to chuse such a *Calf* as is young, that has not left off Sucking, and comes from a fat and well fed *Cow*. *Veal*, I mean the Flesh of all the parts of a *Calf*, is much used in Foods. It ought to be white, juicy, tender, plump, and well tasted. *Normandy* in *France* has the best *Veal* in that Country, and they call it *River-Veal*; and *Essex* in *England* is the most noted County for it.

Good effects. *Veal* is nourishing, moistning and cooling; it molifies and opens the Body. The Head and Lungs of a *Calf* are pectoral, good to qualify the sharp Humours of the Breast and Throat, and for the Pthisick. *Calves-feet* are also pectoral, their Substance is glutinous, qualifying and moistning: They are boiled in Broths, to moderate the loss of Blood, Women's Terms, Piles, and spitting of Blood. *Calves-liver* has that in common with other Livers, that it binds and produces gross Humours.

Ill effects. *Veal*, and the other parts of a *Calf* being endued with a Juice that is temperate enough, produces no ill Effects; but they are not good for those who have a Looseness, caused by the slacking of the Fibres, for they'll increase this Disorder.

Principles. *Veal* contains much Oil, Phlegm, and volatile Salt.

It agrees at all times, with any Age or Constitution; but 'tis better for weak and tender People, and such as live a sedentary Life, than for those that are strong, robust, and accustomed to constant Exercise, who require more solid Food, and that does not so soon consume as *Veal.* *Time, Age, and Constitution.*

REMARKS.

A *Calf* is the young of a *Cow*, or a four-footed Animal well known. We have said it should be chosen when very young, and while it sucks, because then its Flesh, and the other parts, are tender, dainty, and easy of Digestion; whereas these same parts will afterwards become drier, harder, and consequently not so easy of Digestion. *Bruyerinus* says, the *Romans* and *Italians* left their *Calves* to suck six Months, and sometimes even a whole Year; and that during that time, they took care they should eat no Grass, as being persuaded their Flesh would thereby be more dainty, healthy, and better tasted: In short, as these Animals are naturally of a dry Constitution; the younger they are, better fed with moist Foods, such as Milk is, the more good Effects their Flesh should produce, because 'tis in a better Temper.

Averroes commends *Veal* to such a pitch, that he scruples not to prefer it before Fowls. *Avicen* pretends, 'tis very wholesome, and that it produced good Juices. Lastly, *Galen* says, that roasted *Veal* is easy of Digestion, and very Nourishing. It's eat roasted or boiled, and ordered many other ways: They also make *Veal-pies*, which are very good. *Veal.*

Veal is nourishing, cooling and moistning, because it contains an oily, viscous, and balsamick Juice, that is fit to unite with the solid Parts, to embarass the sharp Humours, and to moderate their Fury and Impetuosity: This *Veal* loosens the Body, by making the Humours contained in the Vessels more fluid, and the Passages more free and open. The good Effects of the Head and Feet of a *Calf*, proceed from the viscous Juice, contained in a large quantity therein. As for a *Calf*'s Liver, as it consists of a compact and earthy Substance, as well as those of other Animals, it's not strange it should make the Humours gross, and bind the Body. They make use of the Fat or Suet of *Veal*, and especially that about the Kidneys, in Pomatums: This, as well as the Marrow of the Animal, is of a dissolving Nature. *The Fat and Marrow of Veal*

Runnet. The *Runnet*, which is made use of to curdle Milk, and is in Latin called *Coagulum*, is nothing but a cheesy matter, that is found in the lower part of a young *Calf*'s Stomach. It's a kind of curdled Milk, which contains much volatile Salt, and serves instead of Leaven, for digesting the Aliments wherewith the *Calf* is fed.

Etymology. A *Calf* in Latin is called *Vitulus, à viridi ætate*; because of its Youth; or *à vitulando, id est, lasciviendo*, to be wanton; because it runs about, and grows wanton, like most other young Animals.

CHAP. II.

Of *Oxen*.

Kinds. THere are two general sorts of *Oxen*, viz. tame and wild ones; the last of which is subdivided into several other Species, which all of them serves for Food in foreign Countries,

Choice. The *Beef* that you chuse should be as young as may be, fat, tender, and fed with good Food.

Good effects. *Beef* is very nourishing, and is a Food that is not easily separated and dissolved, and is a little binding.

Ill effects. *Galen*, in his Third Book of the Nature of Foods, disapproves of the use thereof; because he says 'tis hard of Digestion, produces gross Humours, and melancholy Affections; for all that, we do not find, in these Countries where 'tis so much used, it has such ill Effects; but that most People, who always feed upon nothing but *Beef*, are strong, vigorous, and hail: Indeed, old *Beef* may produce the ill Effects which *Galen* mentions; but when 'tis young, it is good Food. Again, *Galen* might perhaps have reason to say what he did about *Beef*, in reference to the place where he lived. In a word, 'tis not alike every where, but very much varies, both as to Goodness and Taste, according to the Countries and Pastures your Cattle feed upon.

Beef,

Beef, in all the parts of it, contains much Oil, volatile Salt and Earth. *Principles.*

Beef, and the other edible parts of an *Ox*, agree at all times, with young bilious People, with those that have a good Stomach, and are pretty much used to Exercise or Labour. *Time, Age, and Constitution.*

REMARKS.

WHEN a *Calf* is grown up, and has attained its full Strength, 'tis then a *Bull*; but if care be taken to have the same Gelded before that time, it becomes an *Ox*; so that the *Ox* differs no otherwise from the *Bull*, saving that being Gelded, it grows larger and fatter, but not so strong and fierce, and much easier to be tamed. *Bull.*

A *Cow*, as every Body knows, is the Female; and the Flesh of *this*, as well as of a *Bull*, is not so wholesome, nor so pleasant to the Taste as that of an *Ox*; and therefore 'tis not so much used for Food. *Cow.*

Pliny says, that *Cows* do not live above fifteen Years; and that *Oxen* and *Bulls* will last till Twenty; and that they are never so strong, as at the Age of five Years.

These Animals differ considerably in respect to bigness, variety of Horns, the different Formation of some parts of their Bodies, the place from whence they come, and several other Circumstances, too long to be inserted here. *Difference*

Alvarezius assures us, That there are some Countries where the *Cows* are exceeding white, and have no *Horns*, but long and hanging Ears. These *Cows*, he says, are also as large as *Camels*. The *Cows* are so small in *Africa*, that they scarce attain to the bigness of our *Calves*, but at the same time they are very strong and hardy.

Aristotle observes, That the *Oxen* of *Egypt* are larger than those of *Greece*: Every Body knows they are bigger in *England* than in *France*; and that their Flesh is better. There are wild Cattle in *Scotland*, exceeding white, and having much Hair on their Necks. These Cattle are fierce, and abhor Mankind to that degree, that let them but touch or feel a Plant never so little, they dare not come near it for several Days.

Some will have it, that there are *Cows* in *Arabia* whose Horns are like those of *Deer*; and that there are others also in the same Country, that have but one Horn in their Foreheads.

The *Beefs* in *North-America* are crooked; and 'tis said, that in the Country of *Bengal* they are almost as big as *Elephants*.

Beef

Beef is a Food that does not easily waste, because it contains a gross Juice, which being once condensed in the Vessicles of the Fibres, sticks so fast there, that 'tis not easily separated therefrom: It's also upon the Account of this earthy Juice that *Beef* is binding.

There are many parts belonging to an *Ox* that is used in Physick, as the Gall, Horns, Tallow, Marrow, *&c.*

Etymology. *Ox* in Latin is *Bos*, and in Greek, βοῦς, ἀπὸ τῆς βυειν, ἢ βόσκειν, because it feeds Men with its Labour and Flesh too.

A *Bull* in Latin is *Taurus*, *quasi* ταυύουρος, ἀπὸ τῶν τεινείν, τὴν οὖραν, *à caudæ extensione*, from the length of its Tail.

A *Cow* with *Calf* in Latin is called, *Forda*, *à ferendo*, to carry, according to this Line of *Ovid*.

Forda ferens bos est, fæcundaque dicta ferendo.

CHAP. III.

Of *Hogs*.

Kinds. THere are two sorts of *Hogs*, viz. the wild and tame *Hogs*; we shall speak of the last here, and of the other in the next Chapter.

Choice. You are to chuse the Flesh, and other parts of an *Hog*, that is neither too old nor too young; but such as is large, fat, tender, and lastly, that has been well fed, as with Acrons, Mast, Beans, Turneps, *&c.*

Good effects. All the parts of an *Hog* is nourishing enough, and affords Meat that does not easily waste, and such as makes the Body a little Laxative.

Ill effects. *Pork* is hard of Digestion, produces many dull, viscous and gross Humours, and is looked upon to be bad for gouty Persons.

Principles. It contains much Oil, volatile Salt and Phlegm.

Time, Age, and Constitution. It agrees chiefly in cold Weather, with young People of an hot and bilious Constitution, with those that have a good Stomach, and used to Labour and Exercise; but for old, weak, tender, and idle Persons, it's not good for them.

REMARKS.

REMARKS.

EVERY Body knows, that an *Hog* is a nasty, filthy Creature, that delights in Mire and Ordure; but its Flesh, as well as its other parts, have a good Taste, and are much used for Food. *Hog.*

When a *Hog* is about a Year old, they geld him, and then he is in Latin called *Maialis*. He then grows fatter, the Flesh more Juicy, and better tasted than before. *Maialis.*

A *Sow* in Latin is called *Porca*, or *Scropha*, and not so much used for Food as the *Hog*; because the Flesh of it does not taste so well. *Porca Scropha*

As for a *Pig*, in Latin called *Porcellus*, a great many People make a delicate Dish of it roasted; some stuff him with Herbs or Onions: That *Pig*, which is neither too young nor too old, is most healthful; and the reason is, that as this Animal is of a moist Nature, this over-abounding Humidity is to be found very plentifully in him while young, than when somewhat older, when the Fermentation of the Blood, that is then in its full vigour, dissipates and expels the dull and viscous Humours out of the Body; neither must you chuse a *Pig* that is too old; because the Fermentation of its Blood and Humours, having afterwards taken away the most spirituous and exalted Principles, its solid parts are no more animated as before, but become weak, hard of Digestion, and not so proper to produce good Effects. *Porcellus a Pig.*

A *Hog* is a greedy Animal, that makes waste where-ever it comes, and yields no profit, but when 'tis killed; but then you have its Flesh, Fat or Grease, its Puddings, Guts, and other Parts, which are almost all used: This Animal, not without reason, is compared to those Misers, who think of nothing but to heap up Wealth continually at the charge of others, and do no good till they are Dead, when they forced to leave that to others, which they could not carry along with them.

A *Hog* is subject to the Measles, Leprosy, *&c.* because 'tis full of gross Humours that have but little motion, and such as are like to produce these and the like Diseases.

Pork, I mean the Flesh and other parts of the *Hog*, are nourishing enough, and afford a Food that does not easily waste; because it contains oily, balsamick, and viscous Principles, which easily stick to the Fibres of the Parts, and there stick in such a manner, that they are not easily separated therefrom. *Pork* is also loosning, because the oily, and phlegmatick Principles with which it abounds, loosen the Fibres of the Stomach and Entrails, and dilate the gross Humours contained in those Parts.

Galen

Galen pretends to tell us, that *Pork* is not only better tasted than the Flesh of other Animals, but also that it is more wholesome: He likewise adds, that 'tis much like unto humane Flesh, which he proves in his third Book and second Chapter of the Nature of Foods, by relating a Story of certain Persons, whom he made to eat Man's Flesh instead of *Pork*, without their being able, either by their taste or smell, to discern the Cheat put upon them. Lastly, he assures us, that *Pork* when well digested in the Stomach, affords more Nourishment than any other Food; and upon this occasion he says, that the *Athletes*, or young People, that practised Wrestling, and such as were inured to hard Labour, were never so strong and vigorous, as when they fed upon *Pork*; and that when those People, who were used to this Food, did but only one Day live upon the Flesh of another Animal, and still continued the same Exercises, they found themselves weaker the next, and not so fit to renew their Labours; and finally, that when they continued several Days to disuse *Pork*, their Strength sensibly decayed, and they grew lean.

We readily agree with *Galen*, that *Pork* may be very nourishing and wholesome, for those who are used to Fatigue and hard Labour; because it's durable Food, and not so soon wasted: But we are far from believing, that *Pork* in general is wholesome; on the contrary we are satisfied, that it ought to be used moderately. In short, the way of this Animal's living is so lazy, idle, and unactive, and the Ordure and Filth it continually feeds upon, shew us plainly, that its Flesh is full of viscous and gross Juices, that is fit to produce Humours of the same Nature, to cause Indigestions, and several other Inconveniencies.

As *Pork* is used for Food in several Countries, there are some who do not eat it at all. We have already in another place said it was forbid the *Jews*. The *Arabs*, *Mahometans*, *Moors*, *Tartars*, and several others, still follow this Custom.

Hog's Grease. *Hog's-Grease*, or Leaf of Fat in his Belly, is used in Physick, in order to soften and dissolve.

Bacon. Old *Bacon* melted produces good Effects upon Pock-holes, and in cleansing and closing up of Wounds.

Hogs-dung *Hog's-dung* outwardly applied is good to stop Bleeding at the Nose, for the Squincy, and Scabs.

Gall. Lastly, *Hog's-Gall* will make the Hair grow, cleanses and cures Ulcers in the Ears.

Etymology. A *Hog* in Latin is *Sus*, from the Greek, Σῦς, which also signifies the same thing: They called it also *Porcus*, *quasi spurcus*, because it feeds upon Filth and impure things.

Finally,

Finally, they called it formerly *Thyſus*, *à θύειν*, to ſacrifice; becauſe 'tis pretended, that a *Hog* was the firſt Beaſt that was offered in Sacrifice.

CHAP. IV.

Of the *Wild-Boar*.

YOU ought to chuſe a *Wild-Boar* that is young, fat, well fed, and tender fleſhed: He ought alſo to be hunted, and well run. *Choice.*

Wild-Boar is very nouriſhing, and is Food that doth not ſoon waſte, but yet eaſier of Digeſtion than common *Pork*. *Good effects.*

It produces groſs Humours, and is not good for idle and tender Perſons. *Ill effects.*

All the parts of a *Wild-Boar* contain much volatile Salt and Oil. *Principles.*

The Fleſh of a *Wild-Boar* is good chiefly in Winter, for young People of a hot and bilious Conſtitution, for thoſe that have a good Stomach, and that Fatigue much. *Time, Age, and Conſtitution.*

REMARKS.

THE *Wild-Boar* is ſo called, becauſe 'tis of the ſame ſhape and bigneſs with the tame *Hog*, and that it lives in Woods. It's fiercer, more nimble, and rougher briſled than the other. It's uſually of a black, or dark-red Colour, though *Pauſanias* ſays he had ſeen white ones. *Pliny* and other Authors aſſure us, that there were no *Wild-Boars* in *Candia*, *Africa*, and the *Indies*: And *Ælian* obſerves, they had none in *Macedonia*; the *Spaniards* have found ſome in *America*, which were much ſmaller, had a ſhorter Tail, and their Feet made otherwiſe than thoſe of our *Wild-Boar*; and their Fleſh was alſo more delicate and eaſier of Digeſtion than ours: And laſtly, there were thoſe in ſome places that had a pair of Horns on their Heads.

The *Wild Boar* in Latin is called *Verres ſylvaticus*, and the *Sow*, *Sus fera*, or *Scropha ſylveſtris*. Theſe Animals couple in the beginning of Winter, and uſually keep together for

for thirty Days. The *Sow* pigs in the Spring, and for that end pitches upon the most secret and inaccessible place she can find. When the *Wild-Boar* is about covering the *Sow*, his Bristles stand up prodigiously, he foams at the Mouth, and makes a fearful noise with his Tusks: He also at this time rubs his Testicles against the Bodies of Trees, and that sometimes so severely, that they afterwards become useless to him. *Homer* says, that the *Wild-Boars* which in this manner Geld themselves, are larger and fiercer than the others.

It's said, that when the *Wild-Boar* has continued some time without pissing, the Urine in the Bladder gathers to such a quantity, and burdens him so much, that he cannot run; so that if a Huntsman at that time comes upon him, it's impossible for him to save his Life by flight.

Pliny says, that *Servilius Rullus* was the first of the *Romans*, who brought up the Hunting of the *Wild-Boar*: However we are here to observe, that the Flesh of all *Wild-Boars* is not a like good. Those that are pen'd up in Parks are not so good Food as those that range abroad, and feed upon Roots, Swine-bread, Corn, and all sorts of Fruits they can meet with.

The *Wild-Boar* is not of so moist a Nature as the common *Hog*, by reason of the Exercise, and different Food it lives upon; and for that reason, its Flesh is not so viscous, more agreeable to the Taste, and easier of Digestion: This Flesh is very nourishing, because it contains oily and balsamick Juices; but 'tis proper only for those that are robust, and fatigue much, because that being very close and compact in its parts, it requires a strong Stomach to digest it. Moreover, as Persons who are used to much Exercise lose a great deal of their Substance, they must have gross Food that sticks to the Parts, and is not so easily spent.

Wild-boars Tusks. The *Wild-Boar* for his defence has two long, pretty thick, hard, sharp-pointed, strong, and crooked Tusks, and these grow on each side of his Snout, and are very dangerous. When the Beast is Dead, they take these Tusks, and let Children suck them, in order to make their Teeth the more easily to break out: They are also, when reduced to a fine Powder, used in Physick; they provoke Sweating and Urine; they consume and qualify the sharpness of the Humours; they stop spitting of Blood, and the Dose is from six Grains to thirty or forty.

Testicles. The *Wild-Boar*'s Testicles, and other parts for Generation, are proper to make Men vigorous, if internally taken.

Wild-boars Grease. *Wild-Boar*'s Grease being outwardly applied, is of a dissolving, softning, strengthning, and qualifying Nature.

Its

Its Excrements and Gall being externally applied, dissolve scrophulous Tumours, and cure the Itch. *Excrements and Gall.*

The *Wild-Boar* in Latin is *Aper, quod asperis versetur in locis*; because it usually lives in mountainous and rough Places. *Etymology.*

CHAP. V.

Of *Lamb.*

YOU are to chuse a *Lamb* that is tender, well fed, and whose Flesh is delicate, and agreeable to the Taste. The time of eating *Lamb* is commonly in the *Spring*. *Choice.*

Lamb is of a moistning and loosning Nature, very nourishing, and lenifies sharp and pungent Humours. *Good effects.*

It produces viscous, phlegmatick and gross Humours, especially when it is too young. *Ill effects.*

It contains much Oil, Phlegm, and volatile Salt. *Principles.*

It agrees in warm Weather, with young bilious People; but Persons of a hot and phlegmatick Constitution ought to refrain from it, or use it moderately. *Time, Age and Constitution.*

REMARKS.

LAMB is a four-footed Animal well known, it's of a pretty moist Nature, and its Flesh full of viscous, and gross Humours, which likewise produce Humours of the same kind: These Juices however make the *Lamb* to be of a moist, cooling Nature, fit to qualify the over-violent Motion of the Humours, and to allay their sharpness.

The older the *Lamb* grows, the less of these Juices it does contain, for so far in proportion as the Fermentation of its Blood increases, it attenuates, and more powerfully expells the dull and gross Matters contained therein.

Lamb-Gall is looked upon to be good in the Falling-sickness: They take it from two to eight Drops, in a Liquor prepared for that purpose. *Gall.*

The

Runnet. The Runnet, which is found in the lower part of a *Lamb*'s Stomach, is good against Poison; and they also make use of it to curdle Milk.

Etymology. *Lamb* in Latin is *Agnus, ex ἁγνὸς*, chaste; because it was anciently a pure, clean, and proper Sacrifice.

Others derive the Word *Agnus, quòd matrem suam præ cæteris animantibus agnoscat*; because he doth more particularly know his Dam, than any other Animal. And indeed, it's somewhat surprizing in a Flock of Four hundred Sheep, to see every little *Lamb* know and distinguish his own Dam by her Bleating; and that they will not themselves give over Bleating, till they have found them.

CHAP. VI.

Of *Sheep*.

Choice. YOU are to chuse the Flesh, and such other parts of a *Sheep* as are young, pretty fat, tender, well fed, and bred in a pure and dry Air.

Good Effects. Well fed *Mutton* yields good Nourishment, and is easy of Digestion.

Ill Effects. When 'tis Old, it's dry, hard, and not easily digested.

Principles. *Mutton* contains much Oil, and volatile Salt, in all the parts of it.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

WHEN a *Lamb* is attained to such a bigness, they Geld it; but if not, they call it a *Ram*. The *Sheep* is the Female.

Aristotle says, these Animals are very infirm, and exposed to as many Distempers as Mankind.

Ram's Flesh is seldom eat, because of its unpleasant smell, and rank taste, almost like that of an *He-goat*. The Flesh of an *Ewe* is a little more used, yet not much in esteem, because 'tis insipid, viscous, and apt to produce gross Humours, and bad Juice.

As

As for what is properly called *Mutton*, which is the Flesh of a Weather, it's much esteemed, because 'tis tender, well tasted, very molifying, full of oily, balsamick Parts, and volatile Salts, fit to produce the good Effects we attribute to it.

Age. *Aristotle* says he had observed, that *Sheep* did not live above ten Years, and that usually they did not arrive to that Age; however we may say, they live longer or shorter, according to the Country they are in. In short, *Albertus* relates, that they live twenty Years in some dry Places, and near the Sea. The *Sheep* of *Ethiopia* live twelve or thirteen Years, and the *Rams* fifteen, according to *Aristotle*.

Difference These Animals differ considerably, according to the different Places they are bred in. The *Sheep* of *Egypt* are larger than those of *Greece*: Those of *Ethiopia* have no Wool, but rough Hair like that of *Camels*: There are many Countries where the *Sheep* have such large and heavy Tails, that they can hardly stir them. In *Asia* they have some *Sheep* that are red. *Hector Boetius* says, that they have, in a certain County of *Scotland*, yellow *Sheep*, with their Teeth of a Gold Colour, and their Flesh and Wool of the Colour of *Saffron*. *Elian* observes, that they are very small at *Chio* for want of Pasture; in the mean time they make very good Cheese of their Milk. In *Africa* the *Rams* and *Sheep* are brought into the World with Horns on their Heads; and they have none at all in *Pontus*.

Mutton-gall The *Gall* of a *Sheep* is made use of to cleanse the Ulcers of the Eyes.

Suet. They make use of its Suet inwardly taken to stop the Bloody-flux: They do also mix it in Ointments, Plaisters, and Pomatums, for dissolving and lenifying.

Etymology. A *Weather* in Latin is called *Vervex*, *à verpa*, the Genital, because 'tis Gelded; or else *ab inversis ademptisque testibus*, because its Testicles are cut out.

A *Sheep* in Latin is *Ovis*, from *oblatione*, an Offering; because, if we believe *Isidorus*, they at first offered *Sheep*, and not *Bulls* in Sacrifice.

The *Ram* in Latin is *Aries*, *ab ara*, an Altar; because they formerly placed it upon the Altar to be Sacrificed: In Greek they call it κρίος, perhaps ἀπὸ τῶν κέρατος, from the Horns.

CHAP. VII.

Of the *Kid.*

Choice. YOU ought to chuse a *Kid* that is young enough, under the Age of six Months, still Sucking, that hath not fed upon Herbs, that has tender, delicate Flesh, and is of a good Taste. You ought also to examine whether its Dam was healthy, well fed, and gave her plenty of good Milk.

Good effects. *Kid* is nourishing enough, makes good Food, and is easy of Digestion.

Ill effects. As this Animal grows older, so in proportion its Flesh grows hard, of an unpleasant Smell, bad Taste, and hard of Digestion.

Principles. *Kid*, in all the parts of it, contains much Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution: It's looked upon to be wholesome enough for Persons that are newly recovering from a great Fit of Sickness, wherein they have been brought very low.

REMARKS.

Kid. KID is the young Male of a *Goat*; the younger it is the more it abounds with oily, and balsamick Juices, that make it nourishing, and apt to produce those other goods Effects that are attributed to it. When it has attained to a certain Age, it becomes an *He-Goat*; but then its Flesh is of a rank and unpleasant Taste and Smell, especially in Rutting-time; and therefore not much used for Food; however, they pretend, that when it has been Gelded, while very young, it fattens much, and yields good Juice.

He-Goat.

Goat. The *Goat* which is the Female is not much used for Food, at least unless very young; for otherwise her Flesh becomes hard, and not easy of Digestion; and therefore *Hypocrates* does not approve of the use of it. *Aristotle* and *Plutarch* assure us, That *Goats* are almost always Sick; and that they

they are subject to a kind of Epilepsy, which they impart to those that eat their Flesh. Others say they have observed them never to be without a Fever; however, there are some Authors who maintain, that *Goats* Flesh digests easily in the Stomach, is very nourishing, and recovers decayed Strength amain. It's said, That a certain Wrestler of *Thebes* anciently accustomed himself to live upon *Goat's* Flesh; and that he excelled all others of his time in Strength; and this might be, because the *Goat* being a lively, nimble, and light Animal, and consequently containing many exalted Principles, communicated those very volatile and active Principles to him.

Age. A *Goat* usually lives eight Years, but those of *Ethiopia* live two or three longer: They peel Trees, and do them much hurt. It's said, That the Olive-tree becomes barren, if they do but lick it never so little; and that that was the reason why the *Pagans* would never sacrifice a *Goat* to *Minerva*. It's also said, that the *Goat* runs Mad if she eats sweet *Basil*; and that it kills her to drink of the Water where the Leaves of Rose-lawrel have been steeped for some time.

The *Goat* and *He-goat* live willingly among *Sheep* and *Tygers*; and *Plutarch* says, that the *Tyger* has so great a Kindness for these Animals, that if you would bring him a *Goat* in his greatest Extremity of Hunger, he will not touch him.

Fat and Marrow of the He-goat. The Fat and Marrow of the *He goat* are of a softning, dissolving, and qualifying Nature; and are also reputed to be good for strengthning the Nerves.

Goats-dung Vertue. *Goats-dung* contains much volatile and sharp Salt, which makes it to be of a dissolving, detersive, drying, and digesting Nature, fit to remove Obstructions in the Bowels, and good for the Stone, if inwardly taken: They also apply it outwardly for the dissolving of cold Tumours, and other Distempers, wherein 'tis used for attenuating the Humours.

Goats-gall Vertue. They mix the Gall of a *Goat* with Bread, the whites of Eggs, and Oil of Lawrel; and thus 'tis looked upon to be good for a quotidian Ague, if applied by way of Cataplasm to the Navel.

He-goats Blood. Vertue. *He-goat's* Blood, and especially if we believe *Vanhelmont*, that which is taken from his Testicles, being dried in the Sun, is good against Poison, for provoking Sweat, Urine, and Women's Terms; for a Pleurisy, stagnated Blood, and the Stone. The Dose is from twenty Grains, to two Drams.

False Bezoar. Vertue. We sometimes meet with small Stones in the Gall of an *He-goat* and *Goat*, which are very like the true *Bezoar-stone*. They are good against Poison, and promote Sweat.

He-Goat in Latin is *Hircus, quasi hirtus*, hairy; because, as every Body knows, he is covered with Hair, and has a great Beard.

Etymology. He is called τράγος in Greek, ἀπὸ τῆς τραγεῖν, to eat; because 'tis a greedy Animal that eats much; or else παρὰ τὸ τραχὺ τὸ δέρμα ἔχειν, *quod pellem habeat duram & asperam*; because he hath a hard rough Skin; or else ἀπὸ τῆς τρέχειν, *à currendo*, to run, because he runs fast.

The *Goat* in Latin is called *Capra, quasi carpa, quod virgulta carpat*; because it brouzes, and bites off the tender Branches of Shrubs, and especially of the Vine; and therefore the ancient Heathens were wont at certain Festivals to sacrifice a *Goat* to *Bacchus*.

Kid in Latin is *Hœdus, ab edendo*, to eat, because 'tis fat, and very well tasted.

CHAP. VIII.

Of the *Roe-Buck*, or *Wild-Roe*.

Choice. THE *Wild-Roe* ought to be young, tender, fat, and well fed.

Good effects. Its Flesh is good Food, very nourishing, and easily digested. It's also good to open the Body.

Ill effects. When this Animal is growing old, its Flesh is hard, coarse, and not easy of Digestion.

Principles. The *Wild-Roe* has much volatile Salt and Oil.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

THIS Animal is a kind of a wild *He-goat*, or *Goat*: They call it in Latin, while 'tis young and small, *Capreolus*, but when grown big, *Capreus*. The Female is named *Caprea*.

The *Roe-Buck* is much like a *Stag*, but not near so large; it hath a weak Voice, but his Sight is so good in lieu of that, that he can see by Night as well as by Day. His Horns are branched and small; he is fearful, and very shy; He either does not know, or durst not make use of his Horns

Horns to defend himself against the Insults of other Animals, but puts all his Safety in his Heels. He is very nimble, and runs very swiftly. He loves your *Partridges* so well, that he breeds amongst them, and lives in the same places as they do. It's observable, that when the She of this Animal hath lost her Male, she will go and see for another elsewhere; and when she hath found one, she will go and conduct him to the place where she lived before with her former *Roe-buck*: But when the *Buck* hath lost his *Doe*, he then leaves the place he frequented, and goes somewhere else to live with another. There are Plenty of these Animals in the Woods and Mountains of the *Alps*, *Switzerland*, and other Places. They take them in the same manner as they do *Deer*.

Their Flesh produces several good Effects, as before observed; and the reason of it is, That as this Animal is almost always in Motion, his Pores are very open, and continually let out a great quantity of gross and superfluous Moistures, which thereby contribute to the making of the Flesh of the *Roe-buck* more delicate, drier, tenderer, and more agreeable to the Taste: But when this Animal grows old, this continual Transpiration having exhaled away too much moisture, the Flesh also becomes too dry, and consequently hard of Digestion.

Julius Alexandrinus does much magnify the goodness of this Animal's Flesh, he compares it with that of the *Wild-boar*, for the goodness of its Taste, and other good Effects: But all the Difference between them is, that that of the *Wild-Roe* is easier of Digestion, but yet does not yield such solid and durable Nourishment as the other.

They medicinally make use of the Gall of this Animal against drummings in the Ears, pains in the Teeth, dimness of Sight, and Freckles in the Face. *Wild-Roe's Gall.*

The *Wild-Roe* is by some called *Dorcas*, παρὰ τὸ δέρκειν, *à videndo*, to see; for as we have already observed, it has a very quick Sight. *Martial* calls it by the same name in these Verses: *Etymology.*

Delicium parvo donabis Dorcada nato;
Factuis solet hanc mittere turba togis.

CHAP. IX.

Of *Fallow-Deer.*

Choice. YOU are to chuse that which is young, tender, fat, and well fed.

Good effects. The Flesh of this Animal, which we call *Venison*, produces good Juice: It's looked upon to be good against the Palsey, and to remove the Cholick.

Ill effects. When a *Deer* grows a little oldish, the Flesh becomes hard, and not easy of Digestion.

Principles. It contains much Oil and volatile Salt, in all the parts of it.

Time, Age, and Constitution. It's good especially in Winter for old People, for such as are of a phlegmatick Constitution, and abound with pituitous Humours.

REMARKS.

Fallow-Deer are a sort of *Wild-Goat* as well as the *Roe-Buck*. It's a horned, four-footed Animal, that is very active, and runs exceeding fast. It's much like a *Stag*, larger than the *Wild-Roe*, and of a yellow Colour. They shed their Horns every Year as well as the *Stag*. Their Tails are longish, and come down to their Hams. The *Doe* is often white all over, and one many times would take her for a *Goat*, but that her Hair is so very short.

The *Fallow-Deer* is naturally very fearful. *Martial* makes him speak, and complain thus:

Dente timetur Aper, defendunt cornua Cervum;
Imbelles Damæ, quid nisi præda sumus?

There are a great many People that do not value the Flesh of wild Beasts, because they pretend it produces gross and earthy Humours; however, that of young *Fallow-Deer* is not only very agreeable to the Taste, but also wholesome enough: In short, as this Animal is almost always in Motion, his Blood and Spirits grow continually more subtil, and the ill Humours evaporate by Transpiration, in the same manner as those of the *Wild-Roe* do; and therefore the Flesh of this Animal does very near produce the same

Effects

Effects as that of the *Wild-Roe*; however, it is looked upon to be a little more groſs, and harder of Digeſtion. We are to obſerve, that *Fallow-Deer* do not ſmell ſo ſtrong and rank as the *He Goat* does; and this Difference proceeds from their Pores, being more open, whereby the ill Humours more freely exhale, and are leſs kept in, than thoſe of the *He-Goat*: Moreover, as the Humours of *Fallow-Deer* are thinner, and more ſubtil than thoſe of an *He-Goat*, by reaſon of their greater Fermentation; theſe ſame Humours are alſo not ſo fit to produce an ill ſmell.

The Blood of this Animal being newly let, and preſently drank, takes away the dizzineſs of the Head. *Blood of Fallow-Deer.*

Its Gall is of a deterſive Nature, and removes Dimneſs, and Webs over the Eyes. *Gall.*

Its Liver is good againſt Looſeneſs. *Liver.*

CHAP. X.

Of the *Stag*.

YOU ought to chuſe that which is young, and even ſtill Sucking, if you can meet with ſuch: It ought alſo to be fat, tender, and well fed. *Choice.*

Its Fleſh is good and durable Food, and very Nouriſhing. *Good Effects.*

As the *Stag* grows old, ſo in proportion does its Fleſh grow hard, cloſe, not eaſy of Digeſtion, heavy in the Stomach, and apt to produce groſs and melancholy Humours. *Galen* doth not approve of the uſe of it, and *Avicen* pretends it cauſes quartan Agues. *Ill Effects.*

The *Stag* contains much Oil, volatile Salt and Earth, in all the parts of it. *Principles.*

It agrees at all times, with young bilious People, who have a good and ſtrong Stomach, and are uſed to much bodily Exerciſe; but old Men, and thoſe of a melancholy Conſtitution, ought to abſtain from it. *Time, Age, and Conſtitution.*

REMARKS.

THE *Stag* is a large four-footed Animal, living in Woods, Vine-yards, and remote places where he can get any thing to feed upon. He is very nimble and light. It hath branched Horns on his Head, for his better Defence, which are shed every Year in the Spring, in the room of which others grow. This Animal is naturally fearful; however, it is at continual Enmity with *Serpents*, which he seeks, and even in their very Caverns, in order to devour them: Some People pretend he will live many Ages; and to confirm this they say, that a very long time after *Cæsar*'s Death, there was a *Stag* with a Collar about his Neck taken, upon which these Words were inscribed, *Hoc me Cæsar donavit*: It's also added, that some Ages after the Death of *Augustus*, they found his Hind with a Collar about her Neck, and this Inscription, *Noli me tangere, quia Cæsaris sum.*

Pliny and *Aristotle* assure us, there are no *Stags* in *Africa*. Some other Authors maintain the contrary. It's said, that in some places there are white *Stags*, in others black ones, and some again that are red. These Animals are very large and fat in *Scotland*, and are so numerous, that the People have gone in Troops to hunt and destroy them. There were many of them formerly in *Switzerland*, but there are none now; because that as this Country is better Inhabited than heretofore, the Forrests are not so large as they have been, and consequently have not so many *Stags*. When these Animals in some parts of the West have been wounded by the Huntsmen, they have recourse to a kind of Penny-royal growing there, that does recover them. The ends of the Horns of the *Virginia Stags* bend towards their Backs. Their Tails are longer than ours. There is also a kind of a *Stag* in *America* that differs from ours, in that it is not so high, has smaller Horns, and his Hair hanging down almost like our *Goats*. You meet with *Stags* in *Mexico* which have long Tails, full of Hair, like those of *Mules*. These Animals are very strong. A certain *Spanish* Captain once tamed two of them, which he afterwards made use of to draw his Coach instead of Horses.

The *Stag* is of a dry and melancholy Constitution; so that the younger it is, the more wholesome is its Flesh; for then 'tis moister, more qualified, and properer to produce the good Effects we have attributed thereunto; and therefore the use of this Animal is more for Men's Health while it is yet Sucking, than at any other time; There are some People who will not stay so long, but take them out

of

of their Dams Bellies, and eat them for delicious Food: But I am of Opinion, that they are at that time more apt to produce bad than good Effects; and the reason is, because they are yet too viscous, and full of superfluous Moistures.

The *Stag* is a lascivious Animal, and in Rutting-time smells almost as rank as the *He-Goat*, and then you must not use his Flesh for Food; and it would be well that it were not eaten at all after he is three Years old, for from thence forward it begins to be heavy in the Stomach, and hard of Digestion; however, if he has been Gelded a little time after it has been Calved, its Flesh (besides that, it grows from thence forward more delicious, and agreeable to the Taste) is the more qualified, tenderer, easier of Digestion, and wholesomer.

The *Hind*, as every body knows, is the Female. It generally has no Horns, though *Scaliger* says, he had seen some that had. Its voice is not so strong as the *Stag*'s. It has this in common with most other Females of such Animals, that its Flesh is not so good Food as that of the Male; however, when she is young its Flesh is dainty enough, and pleasant to the Taste: But it ought not to be made use of in Rutting-time. *Hind.*

All agree, that *Venison*, I mean the Flesh of the *Stag*, is much more delicious Food in *Summer*, and especially in *August*, than in *Winter*, by reason of the Fruits which it eats in this Season, that much fatten it: However, some are of opinion, they ought not to be eat in *Summer*, because this Animal then feeds upon *Vipers*, *Serpents*, and the like Creatures, which they look upon to be very Venemous, as if the *Stag* did not eat of them all the Year round: But why should we imagine that these Animals, taken inwardly, should be so pernicious, when we see People daily who eat *Vipers* all up, and receive no harm from them? It's true, the stinging of a *Viper* and *Serpent* is often Mortal; because these Animals being in a rage, dart into some little Vein or Artery stung by them, a sharp Juice, that in a short time stagnates the whole Mass of Blood, and hinders its Circulation, in the same manner as if you would open a Vein, and squirt a little Vinegar, Verjuice, or some other acid Liquor into it, in which case the Animal would presently faint away and dye; however, it does not from hence follow, that Vinegar or Verjuice taken in a large quantity into the Body by the Mouth, must be Poison; because that then they mix with other Aliments, which blunt and considerably embaras their sharpness, insomuch that they can operate but very faintly upon the Mass of Blood; we may therefore likewise say, that the eating of a *Viper* or a *Serpent* can produce no ill Effects; because the acid

acid Juice wherein all their Venom does consist, besides that there is but a small quantity of it in respect to the ropy and incumbring Particles of the Flesh of those Animals, is cooped and embataſſed anew by the other viscous Juices it meets with in the Body, before it mixes with the Mass of Blood: But to come more closely to our Question, and allowing that the *Viper* and *Serpent* being eaten, may sometimes Poison us, which yet is very false, does it from thence follow, that if a *Stag* eats these Animals, we must then abstain from its Flesh, because we suppose it has acquired the ill Qualities that were in the *Viper* and *Serpent*? and do not we every Day feed upon Animals that eat those things, some of which in respect to us are purging, and others poisonous? and yet we do not find these Animals produce any purging or poisonous Effect in us. For Example, The *Starling* feeds upon *Hemlock*, and your Poultry sometimes swallow *Spiders*, which many People look upon to be poisonous: We are therefore to believe, that as purging and poisonous things prove to be so by a certain Disposition of their insensible Parts, they will cease to be purging and poisoning as soon as they have lost this Disposition, by assimilating themselves to the solid parts of the Evils which they nourish.

Pliny relates, that he knew some Ladies, who every Morning eat *Venison* to keep them from a Fever; and that in all likelihood, because they thought this Animal was not subject to this Distemper. Others pretend to prolong their Lives by feeding upon it, because this Animal, as we have observed before, lives a long time; but these vain Imaginations are so ill grounded, that they fall of themselves, and are not worth confuting.

Stags-horn *Stag*'s Horns, new come out, and such as we call Velvet-heads, while they are yet soft and tender, serve for Food: They easily cut them into Slices, and dress them several Ways: They also make a Jelly of them: They chiefly make use thereof for that of the off-scouring of the large Horns of the *Deer*, which is done by boiling them in a certain quantity of Water over a small Fire, till the Liquor has attained to the Consistence of a Jelly; after which, strain it as hard as you can; and then having beat well the white of an Egg in White-wine, and the Juice of Lemon, they mix the Jelly with as much Sugar as is necessary, and a little *Cinamon*: This done, there is a slight boiling given to the whole, in order to clarify the Liquor, which they strain again, and then let it settle.

Jelly made of them.

Vertue. This Jelly is very nourishing, good to restore decay'd Strength, to fortify the Stomach, to oppose the malignity of Humours, to stop Diarrheas, Vomitting, and Spitting of Blood.

The

The Marrow and Fat, or Suet, applied outwardly, are very good againſt Rheumatiſms, for diſſolving Tumours, or the like, for fortifying the Nerves, the Sciatica, and Fractures. *The Marrow and Fat of the Stag.*

They alſo make uſe of *Stag*'s Blood in Phyſick, after they have dried it in the Sun; it promotes Sweating, is of a diſſolving Nature, and good for the Pleuriſy and Gout; you may take of it as far as a Dram goes. *Blood.*

The *Stag* in Latin is *Cervus*, *ἀπὸ τῶν κεράτων*, from the Horns which this Animal bears. *Etymology.*

CHAP. XI.

Of the *Hare*.

YOU are to chuſe one that is young enough, tender, fat, well fed, and ſtoutly hunted. *Choice.*

It affords indifferent Nouriſhment, and produces good Juice enough. *Good Effects.*

But when ſhe is pretty well advanced in Age, it's hard of Digeſtion, cauſes groſs and melancholy Humours, and makes Perſons who uſe it often, heavy and dull. *Ill Effects.*

It contains much Oil, volatile Salt and Earth, in all its parts. *Principles*

It agrees, eſpecially in Winter-time, with young ſanguine People, and with fat Perſons; but ſuch as are Melancholy, and abound with terene Humours, ought to abſtain from it, or uſe it very moderately. *Time, Age, and Conſtitution.*

REMARKS.

THE *Hare* is a four-footed Animal well known, ſhe is of a very fearful Nature. Her Senſe of Hearing is ſo exquiſite, that the leaſt noiſe made near her will affect her; and according as ſhe thinks it nearer or farther off, ſhe delays or haſtens her flight. She runs very faſt; *Piſanellus* pretends, 'tis becauſe her fore Feet are ſhorter than her hinder Legs. She is the only Animal we know of that has Hair in her Mouth, and under her Feet. She lives

lives in Woods, and feeds upon Herbs. In Winter time, when the Earth is covered with Snow, she gnaws the Barks of Trees and Shrubs. *Bargeus* describes her way of Living in this manner:

Decerpunt læti turgentia gramina campi,
Et culmos segetum, & fibras tellure repostas
Herbarum, & lento morsus in cortice figunt.
Arboris, atque udos attondent undique libros:
Nec parcunt strato pomorum, aut glandis acervo,
Aut viciæ, aut milio, aut proceræ frondibus ulmi,
Præcipuè gratæ sylvestria gramina membræ
Quæque colunt riguas inculta sysimbria valles,
Et vaga serpilla, & pulegi nobile gramen
Percipiunt.

The *Hare* sleeps with her Eyes open, in all probability, because her upper Eye-lid is too little to cover her Eye, which is very large. This Animal multiplies apace. *Varro*, lib. 3. *de re rustica*, cap. 12. says upon this Subject, that four or five *Hares* put into a Warren, will in a little time grow a great way towards filling of it. Many People with *Pliny* believe, that *Hares* are *Hermophrodites*; that they all bear young ones; and that this is the reason why they multiply so fast; but a little Observation will easily distinguish the Male from the Female, and detect the Falsity of this Opinion. The *Hare* usually lives to seven Years of Age, and sometimes ten: There is hardly any Country where they are not to be found.

Difference in Hares.

These Animals differ much in Colour: There are some of them that are blueish, others brown, and some again of a yellow Gold-colour. You'll find in Cold and Northern Countries, such as *Muscovy*, *Lithuania*, and *Poland*, many white *Hares*: Some of the like may be also seen in *France*, but 'tis alledged, that those of this Colour are more rare in hot than cold Countries. *Hares* differ also in respect to the Places where they live. Some of them live upon Mountains, others in Plains, and others again in moist and marshy Places; and even in these different places you'll meet with those that are larger and fatter than in others, according as they find more or less Food in those Parts; and *Aristotle* upon this occation says, they are smaller in *Egypt* than in *Greece*. The smell of a *Hare* does also very often differ, and they say there are some of them that smell so of *Musk*, that they throw the Dog that hunt them into a kind of Madness. Lastly, there are some *Hares* to be met with in the World that have Horns, but they are not common.

It's

It's a Crime amongſt the *Jews* to eat *Hare*, though it has a very good Taſte, and is ſerved up to the beſt of Qualities Tables. *Mundius* ſays, that anciently in ſome parts of the World a *Hare* was ſo much valued, that the common People were not allowed to eat thereof: However, 'tis not always a Food for Man's Health, eſpecially when this Animal is a little oldiſh; becauſe as ſhe is of a dry and melancholy Conſtitution, and the older ſhe grows, the more hard is her Fleſh, and difficulter of Digeſtion.

You are therefore to make it your buſineſs to chuſe a *Hare* that is young enough, becauſe her Fleſh then is moiſter, more tender, and agreeable to the Taſte. *Hares* are valued till they are ſix, ſeven, or almoſt eight Months old; but when they are got to be a Year old, they are not then eſteemed. There are ſome People who prize them chiefly when firſt brought forth into the World, but then they are too viſcous.

Thoſe *Hares* which live in moiſt places are not near ſo good Food as thoſe that are bred in Plains and Mountains, becauſe the latter feed upon Aromatick Herbs, that make their Fleſh of a more exquiſite and agreeable Taſte. We are alſo to obſerve, that a *Hare* is better in Winter than in Summer; becauſe the Cold mellows their Fleſh, and makes it tender, the ſame being naturally a little hard and cloſe.

Some pretend, that the frequent eating of *Hare* gives Perſons a fine Vermilion Complexion, and makes them Beautiful; there being ſome Authors who favour this opinion, and aſſure it to be true, which was the occaſion of *Martial*'s making this following Epigram:

Si quando Leporem mittis mihi, Gellia, dicis:
Formoſus ſeptem, Marce, diebus eris.
Si non derides, ſi verum, lux mea, narras,
Ediſti nunquam, Gellia, tu Leporem.

Martial in this Epigram ridicules this vain Fancy: In ſhort, if the eating of *Hare* made People handſome, and of a Vermilion Colour, *Gellia*, who was very ugly, ought not to eat of it; becauſe if ſhe did ſhe would grow pretty, which could not be in *Martial*'s ſight.

Parts of Hare uſed in Phyſick.

There are ſeveral parts of the *Hare* uſed in Phyſick; the Hair ſtops Blood, if applied to a Wound; her Blood, Heart, Liver, and Lungs, being dried and beaten to Powder, ſtop the Bloody-Flux, provoke Urine, and Women's Terms, and are good againſt the Falling-ſickneſs; the Gall is good for the Eye-ſight, taking away the Specks and Films from them: The Fat being externally applied, promotes the ripening, and Suppuration of an Impoſthume: The Dung taken inwardly, is good againſt the Stone and Falling-

Falling-sickness: The Kidneys and Testicles being dried, strengthen the Bladder, are good against a *Diabetes*, dissolve the Stone in the Kidneys, and increase Seed.

The Runnet of a *Hare* is a sort of a cheesy Matter found in the bottom of a *Leveret*'s Stomach. It's good against Poison, for hastning Women's Delivery, stopping Loosness, increasing Seed, and against the Falling-sickness.

Etymology. *Hare* in Latin is called *Lepus*, *quasi levipes*; because she runs fast, or rather because she treads very softly, by reason her Feet are hairy underneath, as we have before observed.

CHAP. XII.

Of a *Rabbet*.

Choice. YOU ought to chuse that which is tender, fat, well fed, and neither too young nor too old. *Rabbet* is better in Winter than Summer; because its Flesh is the more tender and mellow.

Good effects. *Rabbet* is very Nourishing, and affords good Food.

Ill effects. When they are young they breed many viscous Humours, and on the contrary, when they are too old, their Flesh becomes dry, hard, and not easy of Digestion.

Principles. A *Rabbet* contains much volatile Salt and Oil.

Time, Age, and Constitution. It agrees, especially in Winter time, with any Age and Constitution, provided it be used moderately; and that it be endued with the Qualities we have before noted.

REMARKS.

A *Rabbet* is an Animal well known, and like a *Hare* in many things; first, because 'tis very near of the same make, though smaller; secondly, because 'tis of a fearful Nature, runs very fast, is very quick of hearing, and chews the Cud; thirdly, because it multiplies apace, which

which made many say, who believed that a *Hare* was an *Hermophrodite*, that a *Rabbet* was so too; fourthly, because she is, as well as the *Female-hare*, subject to Superfetation; that is to say, to Conceive anew, though already big. In short, a certain Author reports, that some Huntsmen had observed, that *Rabbets* in the time they gave suck to their young ones, brought two or three more into the World; and that in fourteen or fifteen Days time, they bred again the like number; and this plainly discovers the reason of this Animal's multiplying so fast, so that we need not allow them a second Nature, for solving this Phenomena. In the sixth place, a *Rabbet* lives in the same places, and feeds upon the same Plants as a *Hare* does; and in Winter-time, when the Earth is covered with Snow, it peels off the Barks of Trees and Shrubs: This Animal is pernicious, if numerous any where, because there is almost nothing that grows upon the Earth, which it does not eat or ruin. *Pliny* gives us many Examples of it, which I shall not particularize in this place. Lastly, a *Rabbet* is in several Respects so like a *Hare*, that some Authors have confounded them together, and pretend they differ only in bigness, and so they call a *Rabbet* a little *Hare*.

Rabbets are either wild or tame; the first of which are the more dainty and pleasant Food; not only because they are more in motion, and contain less superfluous Moistures than the others, but also because they feed upon several Aromatick Plants, such as Thyme, Juniper, and the like, which gives their Flesh a nicer and more agreeable Relish. *Rabbets* differ much in respect of their Colour; for some are white, others brown, some black, others yellow, and some again party-coloured. *Difference*

Though a *Rabbet* is in many things like a *Hare*, yet the Flesh somewhat differs from the other in Taste: It's also moister, tenderer, and more juicy. We do not think that *Rabbets* are such wholesome Food when very young, as when of a middling Age; because they are full of viscous Humours when young, as we have before observed; on the contrary, a *Hare* being of a drier temper than a *Rabbet*, ought to be used younger than the other; though most Authors, who have writ concerning a *Rabbet*, look upon it as bad Food, fit to produce grois and melancholy Humours; however, when it's endued with all the Properties we have mentioned, it produces few ill Effects.

Some fancy, that *Rabbet*'s Brains weaken the Memory; because this Animal cannot for a Moment after retain in Mind the Toils laid for her, and that she had just escaped; but this Conjecture being grounded upon a weak Foundation, I shall not stop here, and go about to confute it.

They

The Fat of Rabbets. They make use of *Rabbet*'s Fat in Physick, and the same is good for the Nerves, and of a dissolving Nature.

Etymology. A *Rabbet* in Latin is called *Cuniculus*; because she digs under Ground, and makes a kind of a Mine or Burrough, called also in Latin *Cuniculus*; and this gave *Martial* occasion to make the following Lines:

Gaudet in effossis habitare Cuniculus antris,
Monstravit tacitas hostibus ille vias.

Pliny upon this occasion says, that there was anciently a Town in *Spain*, that was wholly undermined by *Rabbets*; and he says, we ought not to be surprized at this extraordinary Matter, seeing there were other Animals that appeared to be more contemptible than *Rabbets*, which also made considerable Havock: For Example, there was a City in *Thessaly* undermined by *Moles*; the Inhabitants of a Town in *France* were forced to quit their Dwellings, by the great number of *Frogs* there: *Grashoppers* produced the same effect in a Town in *Africa*; nay, *Serpents* in other places have devoured even the People, because they being of the opinion of *Pythagoras*, and so not daring to kill these Animals, this gave them an opportunity to multiply to a prodigious number: But this last Instance, though indeed it is terrible, yet it's not so surprizing as the others; because *Serpents* are not such contemptible Animals as those before spoken of.

CHAP. XIII.

Of *Milk*.

Difference MILK differs very much, according to the Nature of the Animal that yields it, to the Age of that Animal, to the Food it lives on, and to the different Seasons of the Year it is used in.

Choice. You are to chuse that which is white, of a midling Consistence, good smell, and whose taste ought to be altogether free from any thing that is harsh, bitter, sharp, or brackish. Lastly, it should be such as is new milked from an Animal that is neither too young nor too old, but such as are Healthy, Fat, and fed with good Food.

We may say in general, that all sorts of Milk, provided they be endued with the qualities now mentioned, are easy of Digestion, and very Nourishing; that they increase the Seed, relieve Consumptive Persons, and such as are thin and wasted. *Milk* allays heat in the Urine, pains of the Gout, and sharp Humours in the Breast, and other parts. It is good for those who have taken some sharp and corrosive Medicines. It's likewise good against the Bloody-flux, and in Diarrheas, caused by sharp and pungent Humours. *Good effects.*

It sometimes incommodes the Stomach and Bowels; for while it is a rarifying of it self in those parts, it swells and distends them. It is pernicious to People in Fevers, to such as are troubled with pituitous Catarrhs, and some Obstructions. *Ill effects.*

Milk contains much Oil, essential Salt, and Phlegm. *Principles.*

It agrees at all times with young People of a sanguine Constitution; but old Folks, and such as are of a bilious and phlegmatick Nature, and abound with acid Salts, they'll find no such good Effects by it. *Time, Age, and Constitution.*

REMARKS.

THE great Benefits we receive from *Milk*, not only by way of Food, but also in Physick, are well known, by the esteem had of it. *Varro* pretends, that of all the Aliments we make use of, *Milk* is the most Nourishing of any: Other Authors also will have it to be the best and wholesomest. In ancient times it was the most common of any Food, according to *Ovid*, l. 4. *Fastor.*

Lacte mero veteres usi memorantur, & herbis;
Sponte sua si quas terra ferebat, ait.

Our design here is not to write in praise of *Milk*, but we shall confine our selves with remarking, that it is used by all the Nations of the World. *Pliny*, *Tacitus*, *Justin*, *Cæsar*, and *Sallust*, mention some that lived upon no other

Food than this. *Galen*, in his fifth Book, *de sanit. tuendâ, cap.* 7. mentions a Man that had lived to be above an hundred Years old, and fed upon nothing in a manner but *Milk*. In several parts of the Northern Countries, there are several People, who all their Life-time eat nothing but Bread, Butter and Cheese, and who use *Milk* for solid and liquid Food. Lastly, many of the Boors in *North-Holland*, and the greatest part of *Friesland*, are satisfied with drinking a little *Milk*, instead of Beer or any other Liquor.

Different Opinions about the Production of Milk.

People cannot yet agree about the Production or Generation of *Milk*. The Opinion of the Ancients in this Case are so absurd, and contrary to the Rules of Circulation, that they intirely destroy them. As for our Modern Authors, they all agree, that the nearest matter for the Production of *Milk* is the Chyle: But some pretend, that this Chyle mixes it self with the Mass of Blood, and sometimes circulates with it, before it's convey'd to the Mammary Glands: Others on the contrary will have it to be directly convey'd into the Breasts or Udders, by the particular Vessels which part the Reservatories; and they ground this Opinion upon this, that soon after the Animal has eaten, they find the Breasts or Udder larger and fuller of *Milk* than before; which seems to prove, that it is absolutely necessary to allow of this Conveyance, for our better apprehending how the Chyle gets so soon into the Breasts: Farther they add, that *Milk* retains the Taste, Smell, and Nature of the Food which the Animal fed upon last, *viz.* If he has eaten astringent Herbs, his Milk will be so; if he has eaten purging ones, the Milk will be purging; when *Cows* feed upon Violets, the Butter made of their Milk smells of Violet: We likewise value *May-Butter* before any other; because *Cows* do then feed upon many good Herbs, that give their Milk a very pleasant Taste. *Galen*, in his third Book, *of the Nature of Foods*, relates a thing, of which we still see daily Examples: Some Nurses, says he, who are necessitated, in the time of a kind of Famine, to feed upon bad Food, were not only troubled with Ulcers, but the Children also were subjected to the same Malady, by reason of the bad Milk they sucked from them. This same Author speaks also of the Milk of certain *Goats* that was purging, because they eat *Scammony*, *Sea-Lettice*, *Wolf's-milk*. Lastly, we find by daily Experience, that the best way of purging sucking Children, is to give some purging thing to the Nurses, which likewise seems to confirm the Existence of this sort of Conveyance; for without that, say they who maintain the Opinion, the Chyle in mixing it self, and circulating with the Blood, would quickly lose the Nature of the Food which the Animal had taken.

But

But let us examine this Opinion a little, and see whether the Arguments used for it are forcible enough to make us determine the mattter in favour of it. In the first place, the Foundation of this whole Fabrick depends upon certain Vessels, which, with all the exactness imaginable, have been searched for by the best Anatomists of this Age, but could never be discovered; which at first dash gives a great foil to this Opinion. Secondly, Shall we believe this Conveyance to be necessary? Nay, is it not on the contrary, somewhat opposite to the perfect Generation of Milk? In short, it looks, that if the Chyle went directly through those passages into the Udders, it could not in the time be so well prepared and digested, as to produce good Milk; whereas, when it has circulated but a little while with the Blood, its grosser parts will be attenuated and broken, by the exalted Principles of the Blood which they meet with; insomuch that this Chyle coming afterwards to filtrate through the Mammary Glands, produces good Milk, that is easily digested by the young of any Animal, and for whom Nature in the first place designed it.

As for the shortness of time wherein the Chyle gets into the Udder; as also the sensible qualities it does retain, of such Foods as the Animal feeds upon; they may be easily solved, without having recourse to this pretended Conveyance. In a word, if all the Blood of an Animal does in an Hours time pass at least thirteen times through the Heart; as *Lower*, in his *Treatise of the Heart*, when he speaks of the motion of the Blood, proves very clearly, and even to a Demonstration; shall it be difficult for us to conceive, provided we allow of this Principle, why the Chyle, which is mixed with the Blood, is conveyed in so short a time into the Udder? and why, having continued so little a while with the Blood, it still retains the Nature of the Aliments?

We cannot enough admire the Provision made by Nature, in filling the Teats of She-Animals, exactly at the time when they want to feed their Young, and in depriving them of it, when they are able to subsist upon other Food; In the mean time, we sometimes meet with Virgins who, because their Courses are stopped, give Milk, tho' that rarely happens. We have also some Examples of Male Creatures that yield Milk. *Aristotle* mentions a He-Goat in the Isle of *Lemnos*, which gave much Milk, of which they made good Cheese. *Matthiolus* reports the same concerning several other He-Goats. Several Authors say they had seen Men, whose Breasts were as full of Milk as Nurses. Lastly, we are assured, that most of the Men in *America* have a great deal of Milk in their Breasts;

Some Virgins and Male Creatures sometimes give Milk.

which in like manner is nourishing, and as good for Infants as that of Women.

Parts of Milk. Milk, as every Body knows, consists of three sorts of Substances, one of which is for Butter, the other for Cheese, and the last is Serous. While Milk is in its natural State, these three are so united, that they cannot be distinguished, but upon the least Alteration it suffers, the mechanical Analysis of these parts is, as I may say, wrought of it self. We shall more particularly speak of this by and by.

The good Effects produced by Milk, arise from the oily and balsamick parts wherewith it abounds: These are they which make this Aliment very softning, fit to yield good Nourishment, to recover hectick Persons; and lastly, to cure those Diseases that are caused by sharp and pungent Humours.

On the other hand, People in Fevers ought not to use it, because the heat of the Fever soon curdles it. It's liable to the same Inconveniency, when it meets with a Stomach that is full of sharp Humours; neither is it good for those who are subject to Catarrhs or Rheums, or have Obstructions in some of the Parts, because its Principles, which are gross enough, and but of little motion, will but increase the Cause of these Evils, that consist of heavy, viscous, and gross Humours.

Every Body knows, that Milk, according to the difference there is between the Animals that yield it, contains within it more or less Butter, Cheese, and Serum or Whey; and therefore the Milk of one Animal is often more proper than that of another, to some Constitutions, and in some Distempers.

Woman's Milk. Woman's Milk is often used in Physick: It contains a midling quantity of those parts that afford Butter and Cheese, but much Serum. It's of a qualifying Nature, and very good for hectick Fevers, for Pimples, the Defluxions of the Eyes, and to ease the pains of the Gout: Moreover, as it was designed to give us our first Nourishment, we may from thence conclude, that it agrees with our natural Constitution better than any other Milk; and that it must also produce the best Effects in us, as Experience tells us.

Ass's milk. Asse's-Milk, as to its Consistence and Vertues, is much like unto that of a Woman's. It's much used against the Pthisick, and other Disorders of the Lungs. *Van Helmont* pretends, that the Ass, whose Milk is to be used, ought to be continually curried; and that probably, because he thought the Pores of her Skin was thereby the more opened, and so a freer passage given to the fuliginous Vapours that continually endeavour to get away, and the which, if kept in, would intermix with the Milk, and so hinder it from producing such good Effects. Goat's

Goat's-Milk does not contain as much of the ſerous parts that of an Aſs, and ſuits Perſons of a moiſt Conſtitution better than any other. It's a little aſtringent, becauſe the Goat uſually brouzes upon the Sprigs of Oak, Lentile, Turpentine, and ſeveral other aſtringent Plants, which communicate the ſame Nature to its Milk. *Goats-milk*

Sheep's-Milk contains yet leſs Serum than that of the Goat, but a great deal of thoſe parts whereof Cheeſe and Butter do conſiſt, which make it fat and thick; and therefore it is but rarely uſed; and that in ſuch places where other is ſcarce, or not to be had. It's obſerved, that the frequent uſe of it cauſes white Spots in the Skin. *Sheep's-Milk.*

Cow's-Milk, of all other, is the moſt uſed for Food; it's full of the Buttery part, which makes it thick enough, fat, and very proper to nouriſh and reſtore the ſolid parts: It's alſo more pleaſing to the Taſte, than ſeveral other Milks of different Animals. *Cows-milk*

Mare's-Milk contains much Serum, and but little of the other parts that produce Butter and Cheeſe. Camel's-Milk is uſed in ſome places, and in Conſiſtence much like unto that of a Mare's: They have both of them very near the ſame Vertue as Aſs's-Milk. *Mare and Camel's-milk.*

Sow's-Milk is of no uſe, becauſe 'tis too raw and watery, and according to ſome Authors, you cannot make any Cheeſe of it. *Sow's-milk*

The Milk of each Animal is more or leſs wholeſome, according to the difference of Seaſons. It's more ſerous, not ſo thick, and eaſier of Digeſtion, in the Spring and Summer, than at any other time; and the reaſon is, becauſe the Animal then lives upon moiſter and more juicy Foods: The ſame may be alſo ſaid of the Milk of each Animal, in reſpect to their different Ages: In ſhort, when the Animal is in its Prime, its Milk is better, riper (as I may ſay) and eaſier of Digeſtion, than when 'tis either too young or too old; for in its firſt State 'tis too raw, and too ſerous, and in the laſt too dry, not ſo creamy, and hath fewer Spirits. *Difference of Milk, according to the Seaſon, and Ages of Animals.*

Milk, and eſpecially that of a Cow, is dreſt ſeveral ways, to make it more pleaſing to the Taſte. They let it lye by for ſome time, then skim off the Cream a top, and whip it, whereby it becomes very good, light, and eaſy of Digeſtion: This is called whipt Cream, and much uſed. *Several ways of ordering Milk.*

They alſo curdle Milk ſeveral ways, but the moſt common is with a little Runnet, or ſome other acid thing: This Curdling is wrought, becauſe the Acids which are mixed with the Milk, cauſe a ſmall Fermentation therein, and do ſo embaraſs and unite the Buttery and Cheeſy parts of the Milk that ſwim in the Serum, that they render them more ſolid and heavy, and make them precipitate them-

selves to the bottom of the Liquor in form of Curds, at what time the Serum or Whey swims on the top of the Curd. This Whey is of a very cooling and moistning Nature.

Curdled Milk is a little hard of Digestion, and produces gross Humours. *Galen* observes that 'tis very nourishing.

Milk is also ordered several other ways, too long to be mentioned in this place. We shall speak of Butter and Cheese in the next Chapters.

Etymology. Milk in Latin is called *Lac*, from the Greek λευκὸς, which signifies white, because Milk is white; others pretend the Word *Lac* comes from the Verb *allicere*, to entice, either because it entices or draws Infants to it, or because Infants of themselves incline to the Breast to suck it.

CHAP. XIV.

Of *Butter.*

Difference *Choice.* THere are as many sorts of Butter as there are different Milks of Animals, whereof to make it; that of the Cow is most in use. You are to make choice of that which is fresh, of a good and pleasant Taste, such as has been well made, and if you can, let it be *May-Butter.*

Good effects. Butter is nourishing and pectoral, it opens the Body, allays the sharpness of corrosive Poisons, is of a dissolving and digesting Nature, and good to ease Pains, and remove Inflamations: They use it in Glysters against Bleeding, and the Dissentery: They rub the Gums of Children with it, in order to their breeding of Teeth the easier. *Matthiolus* shews a way how to make a kind of Soot with Butter, which is very good for Rheums, Defluxions of the Eyes, and the Ulcers, which sometimes incommode us.

Ill effects. The too frequent use of Butter relaxes and debilitates the Stomach, takes away the Appetite, provokes Reachings to Vomit, and heats much, especially if it be old.

Butter

Butter contains much Oil, and a little volatile Salt. *Principles.*

It agrees at all times, with any Age and Constitution, though those who have a weak Stomach ought to use it moderately, as well as young People of a hot and bilious Nature; because it inflames, and in these last easily turns into Choler. *Time, Age, and Constitution.*

REMARKS.

Butter is nothing else but the Cream of Milk, or the fattest and most oily part thereof, which is separated from the Serum or Whey by Churning; the more fat and oily parts the Milk does contain, the more Butter it yields, and therefore you have more from Cows Milk than any other.

Every Body knows, that Butter is used every where, and there is hardly any Sauce made without it. The Northern People make more use of it than any; and 'tis pretended, that 'tis Butter that makes them look so fresh and well.

The newer your Butter is, the more pleasant and wholesome you will find it, and the reason is, because its oily and saline Principles are then strictly united together: Whereas on the other side, when Butter is a little too old, it has undergone an internal Fermentation, that hath exalted and disengaged these same Principles, which makes it a little sharp, and at the same time oily and unpleasant. Now, in order to prevent this Fermentation, and the better to make the Butter keep, they salt it, and the Salt operates on this occasion, by stopping up the Pores of the Butter, so as that the Air cannot enter into it so freely, as to communicate to the insensible parts of the Matter, an internal Motion, which in a short space destroys the first Disposition of the parts.

The good Effects produced by Butter, proceeds from its oily and balsamick Principles, which are proper to restore the solid parts of the Body, by sticking to them; to qualify and embarass the sharp Humours they meet with, and several other the like uses. When they use Butter to excess, these same Principles do so much moisten the Fibres of the Stomach, that they lose their springing Vertue: It also comes to pass, that this part happening to be surcharged with a fat Matter that doth incumber it, makes Efforts to be freed from it; 'tis then that People are inclined to Vomit. Lastly, it's observed, that Butter used immoderately, heats much; and the reason is, because the

oily and fat parts wherewith it doth abound are easily inflamed; and therefore this is not good Food for bilious Constitutions.

Butter-milk Butter-milk is a kind of Serum that remains behind, after the Butter is made. It's very cooling and moistning, and contains a great deal of Cheesy Matter.

Etymology. Butter in Latin is called *Butyrum, ex βῦς, Bos,* an Oxe or Cow, and *τυρὸς, Coagulum,* Curdled; because they make Butter of the Cream, that seemed to be condensed upon the Milk.

CHAP. XV.

Of *Cheese.*

Difference THere is a great deal of difference in Cheese, according as 'tis made of the different Animals, as it has been prepared and seasoned, as it is newer or older, and according to its *Choice.* Taste, Smell, and other Qualities. We may say, that the best in its kind of any sort, is that which is neither too old, nor too new; that which is fat, and salted enough, of a midling Consistence, of a good Taste and Smell; and lastly, that which has been made of good Milk.

Good effects. It's Nourishing enough, helps Digestion, and produces several other good Effects, if you take but a little of it, according to the following Line:

Caseus ille bonus, quem dat avara manus.

Ill effects. When Cheese is too new, 'tis hard of Digestion, heavy upon the Stomach, and causes Wind and Obstructions; but on the contrary, when 'tis too old, it heats much, by reason of its great Tartness, produces bad Juice, has an unpleasant Smell, and is Binding.

Principles. It contains much Oil, an indifferent quantity of essential Salt, and little Phlegm and Earth.

It

It agrees at all times, with young People that are used to hard Exercise or Labour, and have a good Stomach; but old Folks, and nice Persons used to an idle Life, and that have some touches of the Stone or Gravel, ought to abstain from it, or use it moderately. *Time, Age, and Constitution.*

REMARKS.

CHeese is nothing else but the Curd of Milk separated from the Whey, and hardned by a slow heat. We shall not dwell in this place upon the way how it is made, since every Body knows it.

We are to look upon Cheese as the grosser and more compact part of the Milk; from whence we may easily judge, that 'tis nourishing enough, and proves solid Nourishment; but 'tis hard of Digestion, when made use of to excess; though otherwise it may help Digestion, if taken sparingly, for then it may serve to ferment other Foods, in the same manner as Leven, which is a sourish Paste, serves to ferment Bread.

You may make Cheese either of skimmed Milk, or that which has the Cream in it, and the last is much better than the other, because of the creamy and butterish part remaining in it, which is the most exalted part of the Milk, and most full of oily Principles, and volatile Salts.

Cheese made of Cow's Milk is that which is mostly used. It's of a very pleasant Taste, nourishing enough, but a little hard of Digestion: Some pretend, that Cheese made of Sheep's Milk is to be preferred before the other, because 'tis easier of Digestion, and is not so gross and compact a Substance as the other; however, 'tis not so nourishing as Cheese made of Cow's Milk. *Cheese made of Cows-milk Sheep's-Milk.*

They also make Cheese of Goat's Milk, but 'tis not much valued; however, 'tis easily digested and dissolved. There are several other Animals that yield Milk of which Cheese may be made; but we shall not speak of them here, because such sort of Cheeses are not in use amongst us. When Cheese is new, is soft, viscous, and full of moisture, and it's then heavy upon the Stomach, windy, and hard of Digestion; however, 'tis nourishing enough, and a little Laxative: When on the other hand, Cheese that is too old, grows dry, pungent, and burns the Tongue, smells strong and unpleasantly, and produces the several other ill Effects before-mentioned; because it hath undergone a considerable Fermentation, that has deprived it of the moisture contained therein, and hath so far attenuated and exalted its Principles, that they have almost entirely lost their *Of Goat's-Milk, &c.*

first

first Disposition and Order. In a Word, old Cheese can hardly be known to be the same as when it was new; and *Matthiolus* seems to be of opinion, that it is then only good for Gouty Persons by being outwardly applied to the parts where they feel their great Pains; and this Author, to support his Notion, instances some Persons, who by the use thereof have been recovered.

We do therefore conclude, that Cheese which is neither too old nor too new, is the wholesomest of any. In the first place, because it hath had time to drive out the abounding moisture contained therein; secondly, because it grows easier of Digestion, by a small Fermentation, which hath sufficiently exalted its Parts; and lastly, because this same Fermentation hath not had power nor time enough to reduce this Cheese to that bad State that is brought into, that is too old.

Why Salt is put into Cheese. They commonly put Bay-salt into Cheese for a double reason; first, because it gives it a better Taste; and secondly, in order to keep it the longer. Bay-salt operates upon this occation, by its long and stiff parts which stop up the Pores of the Cheese, in the same manner as we have already noted in the preceding Chapter, concerning Salt Butter, wherein the Salt produces the same Effect.

All sorts of Cheeses are not alike pleasing to the Taste, that of *Roquefort*, *Parmesan*, &c. are for the nicest Tables: There are also several others much esteemed: In the mean time, there are many Persons who have such an Aversion to all sorts of Cheese, that they can neither bear the sight nor smell of it. I shall not enter here upon explaining from whence this natural Aversion does proceed. *Martin Schoockius* hath wrote a Treatise on purpose, *De aversatione Casei*, to which I refer the Reader.

Aversion to Cheese.

Etymology. Cheese in Latin is *Caseus*, *à lacte coacto*, *quasi coaxeum*; because 'tis made of Milk curdled; or else, *quod sero careat*, *quasi careum*; because they deprive it, as much as may be, of its serous moisture. Lastly, others pretend, that the word *Caseus* comes from *Casare*, to fall; because the Cheese sinks to the bottom of the Vessels, as 'tis separated from the Whey.

CHAP.

CHAP. XVI.

Of a *Hen*.

THere are two ſorts of Hens which differ in Colour, the Beauty of their Feathers, in bigneſs, and ſeveral other ways. You are to chuſe thoſe that are well fed, tender, young, and that have not yet laid any Eggs. *Difference* *Choice.*

Their Fleſh is pectoral, eaſily digeſted, produces good Juice, is very nouriſhing, increaſes the Spirits, moiſtens and cools, and is very proper for macerated Perſons, that are recovering from Sickneſs. *Avicen* pretends, it makes the Underſtanding more quick and lively, that it clears the Voice, and conſiderably increaſes Seed. *Good effects.*

When a Hen is a little oldiſh, then her Fleſh grows dry, hard, and not eaſy of Digeſtion. *Ill effects.*

A Hen contains much Oil and volatile Salts, in all the Parts of it. *Principles.*

It agrees at all times, with any Age and Conſtitution: In the mean time, it is better for nice Perſons, and ſuch as lead an idle Life, than for thoſe who are ſtrong, robuſt, and uſed to a violent Exerciſe, or hard Labour, ſeeing theſe laſt require more ſolid Food, and that does not ſo eaſily waſte. *Time, Age, and Conſtitution.*

REMARKS.

THE Hen is the Female, as the Cock is the Male: She is too well known every where to need any Deſcription here, and is much uſed for Food. Its Fleſh is very ſavory, and produces the ſeveral good Effects beforementioned; the reaſon of which is, that it contains a juſt proportion of oily and ſaline Principles, that are ſtrictly united together: In the mean time, when the Hen grows old, her Fleſh is hard of Digeſtion, it grows hard, dry, and like Leather; becauſe its oily and balſamick parts have been inſenſibly diſperſed, and drained off by the continual Fermentation of its Humours.

Some

Some Persons formerly were of opinion, that the eating of Hens, Chickens and Capons, caused the Gout; and perhaps there were two things that gave occasion for this popular Error. First, these Animals are subject to the same Disease, and consequently may impart it to those who feed upon them; but it would follow from hence, that we must contract all the Diseases of every Animal we eat of, which we find otherwise by experience. Secondly, they were inclined to this opinion, from a Consideration that those who lead an idle Life, fare high, and feed upon juicy and nice Food, such as Chickens and Capons, are more afflicted with the Gout than others; but 'tis not because these People live usually upon Capons and Chickens, that they are subject to this Distemper, but rather by reason of the idle Life they lead, and the excess they go to in all sorts of Pleasures. In short, if it were true, that the eating of these Fowl brought the Gout upon us, we should see nothing else but gouty Persons every where; for we may say, that there is now-a-days no Food more common than this at all times, and among all Persons, both young and old, sick and well, and of what Constitution soever they are.

Different sorts of Hens. It's said, that the Hens at *Padua* are much larger and bigger than the Hens of other Countries. There are some in *Turkey*, who have very beautiful Feathers, and of great Variety. There are some in *Persia* that have no Tails nor Rumps; and others in *China* that bear Wool, like that of our Sheep. In some parts of the *Indies*, the Flesh and Bones of the Hens are black, and yet taste very well.

Fat of a Hen. They make use of the fat of an Hen in Physick, for qualifying, dissolving, and softning hardned Parts.

They open a Hen's Body, and apply it hot to the Head, in order to open the Pores in malignant Feavers, and in Distempers of the Brain, as Appoplexy, Frenzy, Lethargy, and Deliriousness.

Membrane of a Hen's Breast. They dry the internal Membrane of a Hen's Breast, and reduce it to Powder, and make use of it in this manner, to provoke Urine, help Digestion, fortify the Stomach, and stop Looseness.

CHAP.

CHAP. XVII.

Of *Chickens.*

CHickens ought to be young, tender, fat, and well fed. They are better and wholesomer at two or three Months old, than at any other time. *Choice.*

Their Flesh is nourishing, pectoral, easy of Digestion, moistning, cooling, and has good Juice. Chicken-broth is much used by People in Fevers, as requiring a very light Food; and when they would have this Broth have a certain Vertue in it, they stuff the Chicken with Drugs fit for that purpose. *Good Effects.*

We do not find that the use of Chickens produces any ill Effects. *Ill Effects.*

They contain much Oil, and volatile Salt. *Principles*

They agree at all times, with any Age, and sort of Constitution; however, they are yet less proper than Hens, for those who are used to violent Exercises, or hard Labour, who require more solid and durable Food. *Time, Age, and Constitution.*

REMARKS.

A *Chciken*, as every Body knows, is the young of a Hen, its Flesh is much like that of a Hen's, and is even more delicious and juicy than the other; and therefore, they usually eat the Hen boiled, and *Chickens* roasted.

You are to chuse a *Chicken* that is young enough; because that in proportion to its advance in Age, its Flesh becomes drier, and not so easy of Digestion.

A *Chicken* is very wholesome Food, which is used in Health as well as in Sickness. It's hard of Digestion, because its Flesh is not compact, and close set together. It's pectoral, moistning, and nourishing, upon account of the oily and balsamick parts that are abundantly contained therein. Lastly, it has good Juice, because its oily and salt Principles are therein in a due Proportion and Conjunction one with another, which contributes to make the Juices of this Animal of a good Temper, and fit to produce good Humours.

The

The *Chicken* being of a Substance not so compact and close in its parts, and not so big as a Hen, It's easy enough to imagine, why 'tis not so good as a Hen for labouring Men, for such as are used to Fatigue, and stand in need of solid Food.

CHAP. XVIII.

Of *Capon.*

Choice. YOU are to chuse a Capon that is young, tender, fat, well fed, and that hath been bred in a pure and serene Air. Capons are more valued at the Age of six, seven, or eight Months, than at any other time.

Good effects. Their Flesh is very Nourishing, it produces good Juice, is Restorative, recovers decayed Strength, good for the Pthisick and Consumptions, easy of Digestion; and they often make Broth of it, in order to fortify and recover Strength.

Ill effects. We do not find that a Capon produces any ill Effect, no more than a Chicken.

Principles. A Capon contains much volatile Salt and Oil, in all its parts.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

A Capon, as every body knows, is a Cock that has been Gelded, in order to make him Fatter, and his flesh of a more tender and delicious Taste. The Cock is a lascivious Animal, that abounds in spirits and seminal Moisture: But as the great heat of his body causes him frequently to evacuate the same, his flesh becomes dry and hard of Digestion; hath but little Taste, and but little used, especially at Dainty Tables.

A Capon on the contrary, which is not subject to the same heat as a Cock, doth not sustain the same loss, and so the most spirituous and balsamick parts of his Blood being kept

kept in, they contribute to make his flesh have a better Juice in it, than that of the Cock's.

The Flesh of a Capon, is in Vertue and Taste much like unto that of a Chicken: In the mean time, that of a Capon is more nourishing, pleasant and properer for People used to fatigue, than the other; and the Reason is, because this same Flesh contains Juices that are more Concocted, Digested, and fuller of Oily balsamick particles.

Tho' we have observed, that a Cock is no delicious Food, yet Cocks-Combs are delicate Eating. *Cocks Comb.*

They make Broth of a Cock, and upon this occasion they chuse the oldest they can get. This Broth is of an opening and deterfive Nature; it loosens the body a little, and is both Nourishing and Restorative. *Cock broth.*

The Cock is a Fierce, Bold, Courageous and Vigilant Bird, especially that which has a Red Comb, and lively and sparkling Eyes: Danger will not make him recoil; he'll brook no Rival, he fights with amazing fury, and sometimes till he can hold it no longer; several Generals in former Times have used Cock-fighting in the presence of their Soldiers, to encourage them to Battle, by the Example of the Animals, which attack one another and defend themselves with so much Address: They give a little Garlick to the Cocks, to heat and animate them before they put them to fight.

When the Cock has gained the Victory, he appears stately, proud, insolent, and crows by way of Triumph; but when he has been beaten, his spirits are sunk, he cannot Crow, and he is so ashamed of being beaten, that he will go and hide himself in the first place he can come at.

Some will say that a Basilisk cannot hear the crowing of a Cock, but she is presently seized with so terrible a fright, that many times terminates with her Death. *Pliny* assures us that Panthers are much affraid of the Cock. Several Authors observe, that Lyons cannot look upon nor hear the Cock crow without trembling, and *Lucretius* endeavours to explain this natural fear of the Lyons, by these Lines.

—— Gallorum in corpore quædam
Semina quæ cum sint oculis immissa Leonum,
Pupillas interfodiunt, &c.

Several parts of a Cock are good in Physick, and therefore they anciently sacrificed Cocks to *Æsculapius*.

Some Physitians assure us, that the Genitals of this Bird, especially while it is young, are good for lean and wasted Persons, and generates seed. *The Genitals of a Cock.*

The Fat of a Cock is used in Physick in the same manner as that of an Hen.

Cocks

Cocks brains, and Gall. Cocks brains are good to Stop Looseness; they also look upon his Gall to be good for the Distempers of the Eyes, and to take away Spots and Freckles in the Skin.

CHAP. XIX.

Of the *Turkey-Cock.*

Choice. YOU are to chuse that which is young, tender, fat, and well fed.

Good Effects. It's very Nourishing, produces good Juice, is easily digested, recovers strength, augments the seminal Moisture, and is good for meager Persons, and such as are recovering from sickness.

Ill effects. On the other hand, when it is grown a little oldish, the flesh becomes hard, like Leather; and not easily digested.

Principles It contains much Oil and volatile Salt, in all the parts of it.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it has the necessary qualities before mentioned.

REMARKS.

THE Turkey-Cock is a Bird well known, and as much used for Food, as Capon and Chickens; it has a good Taste, and produces as good Juice as the other. Its flesh is a little firmer, and yields a more solid and durable Nourishment: As for the rest, it may be compared in every respect with Capon and Chicken, being very near of the same Nature.

It's said that Turkey-Cocks in *America*, *New England*, and *Virginia*, are larger and better tasted, than ours in *Europe*: These Fowls were formerly unknown to the *Europeans*, and were first brought amongst us, out of *Numidia* in *Africa*, they were also brought from the *Indies*, and that makes some call them the Indian Cocks. The *Greeks* called the Turkey-Hen *Meleagrides*, because they fancyed the Sisters of *Meleager*, were turned into these Birds.

Etymology.

As

As for Turkey-Cocks, they are called *Pavones Indici*, or *Gallopavi* in *Latin*, not because they were of the same kind with Pea-cocks (for they differ much, and are not near so beautiful as the other) but because these two kinds of Birds have some thing in common between them: In short, both the one and the other of them are haughty, malevolent, colerick, self-admiring, and seem to be pleased with your looking upon them.

CHAP. XX.

Of *Pidgeons.*

Kinds. THere are several sorts of Pidgeons, which are distinguished by two general Classes, *viz.* the Tame and Wild Pidgeon.

Choice. You are to chuse both of the one and the other: those that are young, tender, fat, fleshy, well fed, and that have been bred in a pure and serene Air.

Good effects. They are very Nourishing, somewhat binding, strengthning, and provoke Urine: they are look'd upon to be good for cleansing the Reins, and to expell the gross matters that stick there.

Some Authors pretend the using of Pidgeons cures Convulsions, and is a Preservative against Pestilential distempers. But I will not assure the Reader, that these pretences are well Grounded.

Ill effects. As a Pidgeon grows old, so proportionably does its flesh become dryer, and more solid; harder of digestion, and fit to produce gross and melancholy humours; and hence it is that many Authors have condemned the use of Pidgeons, and look upon them to be bad Food.

Principles. They contain much Oil and volatile Salt, and an indifferent quantity of earthy parts.

Time, Age, and Constitution. They agree at all times with any Age and Constitution; but those that are melancholy, ought to make use of them more moderately, than other Persons.

REMARKS.

Tame Pidgeon. THE tame Pidgeon is a Bird well known, for being much used by way of Food. When 'tis young, the Flesh is tender, Juicy, and easy of Digestion; because it contains a just proportion of saline, oily, balsamick, and phlegmatick Principles; but as it grows older, so proportionably the fermenting of the Humours dissipates the more humid parts, which afterwards makes its Juices to be gross, earthy, and so apt to render the Flesh hard, and heavy in the Stomach: In the mean time, this Flesh being very nourishing, and producing solid and durable Food, as we shall explain it by and by, It may be proper for those who have a good Digestion, are in continual Exercise of Body, and spend themselves much.

Young Pidgeon. *Aristotle* and *Pliny* observe, that a tame Pidgeon usually lives eight Years; on the other hand, some Authors assure us, that they had seen those which had lived two and twenty.

Ring-dove. The Ring-dove is no other than a Wild Pidgeon, that usually sits upon the Boughs of Trees, and will not light upon the Ground; because 'tis of a very shy Nature: Its Flesh has a good Taste, but is drier than that of a tame Pidgeon; the reason of which is, that the Wild Pidgeon being more upon the Wing than the other, does also the more disperse its moisture: The Ancients looked upon it to be good against Venery, as you may see by these Lines of *Martial*:

Inguina torquati tardant hebetantque Palumbi:
Non edat hanc volucrem qui cupit esse salax.

Some Authors say, Wild-Pidgeons will live till they are thirty Years old, nay sometimes to forty; and the older they grow, the longer considerably do their Claws become, whereby their Age is known, and these Claws of theirs may be cut off, and they'll feel no Inconveniency by it.

Turtle-Dove. The Turtle-dove is another, and finer kind of Pidgeon, than those already spoken of: The Cock is usually of an Ash colour, with a black Ring about his Neck: There are also some of them white, especially in cold Countries: The Turtle is either wild or tame: They love to live in sandy, rough, and mountainous places, and they keep on the tops of Trees, where they build their Nests; however, they often come down into the Plains and Gardens to seek for Food. *Aristotle* observes, that they go into hot Countries in the Winter, and into cold ones in the Summer. It's observed, they live to be eight Years old.

old, and that the Cock is usually longer lived than the Hen.

The Flesh of the Turtle is not so dry as that of the Wild Pidgeon. It's better tasted, and produces good Juice; when this Bird is fat, tender, and young, it's delicate Food; and this is what *Martial* says of it:

Dum mihi pinguis erit Turtur, lactuca valbis,
Et cochleas tibi habe; perdere nolo famem.

Galen also much extolls the goodness of the Turtle, and says, that it is a Food that is neither too gross nor too slight, and in a Word very wholesome.

Pidgeons are to be found almost every where. There were anciently multitudes of them in *Africa*, because it was not lawful to eat them. There are a great many of them still in *Cyprus*, *Sicily*, and several other Countries; because these Birds were Consecrated to the Goddess *Venus*.

We may say in general, that all Pidgeons are of a dry Nature, and that in this particular, they do not differ one from another, but as they are more or less so; their Flesh is Nourishing, because it contains a great many oily and ballamick Parts: It also yields good and solid Nutriment, because that being compact and close set together, it sticks in such a manner to the solid Parts, that it cannot without Difficulty be separated from it. Lastly, the Flesh of a Pidgeon fortifies and binds, not only because it contains many exalted Principles, but also because that being but a little moist, and full of some earthy Parts, the superfluous Moistures which relax the Fibres of the Entrails, are swallowed up thereby.

Physicians use a Pidgeon opened alive, against the Apoplexy, Lethargy, and Frenzy, by applying the same hot to the Feet. It operates in this case, by opening the Pores of the Head, with its volatile and exalted Principles, and thereby facilitating a free passage for the fuliginous Vapours that ascend into the Brain to get out.

Pidgeon's-blood.

The Blood of a Pidgeon newly let, and while it is still warm, is made use of to allay the smarting of the Eyes, and to cure green Wounds thereby: That of the Cock, which has been drawn from under the Wing, is esteemed before any other, as being more spirituous.

Pidgeon's-dung.

Lastly, Pidgeon's-dung is used in dissolving, strengthning, and discussing Cataplasms.

Etymology.

A Pidgeon in Latin is called *Columbus*, *quod in culminibus ædium degere solet*; because it usually lives on the tops of Houses; or else, *quod lumbos colat*, because 'tis Incontinent; or else, *quod collum ejus ad singulas conversiones colores mutet*;

because its neck, according to the different turns it has, has also different Colours.

The Wild-Pidgeon in Latin is called *Columbus*, *à πάλλεσθαι, moveri, palpitare*; or else, *quod parcat lumbis*; because esteemed to be chaste. In short, some pretend to tell us, that if after the Cock and the Hen have once paired, one of them dies, the Survivor will never seek for another Mate.

The Turtle is in Latin, called *Turtur*, from the Cooing it makes.

CHAP. XXI.

Of the *Goose*.

Kinds. Choice. THere are two sorts of *Geese*, the tame and the wild; you are to chuse of either of them, that which is tender, neither too young nor too old, well fed, and that hath been bred in a pure and serene Air.

Good effects. *Geese* are nourishing enough, and very solid and durable Food.

Ill effects. It's a little hard of Digestion, and when it is too young, then its Flesh is viscous, and apt to produce gross and excrementitious Humours; whereas on the contrary, when 'tis too old, it's dry, hard, has a bad Juice, and causes Indigestions and Fevers.

Principles. *Goose* contains much Oil, and volatile Salt: The tame one does also contain much Phlegm, but the wild one has not so much.

Time, Age, and Constitution. Both the one and the other, in Winter time, do agree with young bilious People, who have a good Stomach, and are used to Exercise and Labour.

REMARKS.

REMARKS.

GOOSE is a Food that is pleasing enough to the taste. The Wild one tastes better (says our Author) than the tame one; because that being much more upon the motion than the other, its Flesh is not so full of viscous and gross Juices.

The *Goose* lives in cold, moist, and watry places. You meet with this Bird almost in all Countries. They live long, especially the Wild *Goose*, if we believe some Authors. *William Gratarolus* observes, that they'll live to be twenty; and *Albertus* say, sixty Years old. The Tame *Goose* flies but little, and rises not far from the Ground; whereas the Wild one flies high and swift.

A *Goose* lives by Land and Water, as Amphibious Animals do; but the tame one lives more upon Land than the other. In short, Wild *Geese* are almost always found in moist and marshy Places; and there are a great many of them in *Ethiopia*, which make great Havock in the Country.

It's observed, that a *Goose* is very vigilant, and sleeps so slightly, that the least noise awakes her; and some People pretend, that this Bird is at least as useful as a Dog in the Night, to watch a House; for as soon as it hears any thing, it ceases not to make a noise, where she seems to call the People of the House to her Relief; of which there is indeed a remarkable Example: When the *Gauls* were in the Night upon entring the Capital of *Rome*, they gave the Dogs that were therein some Victuals, to prevent their Barking, which had the desired Effect: But nothing of Food that they threw before the *Geese* could hinder their Clamour, and awake the *Romans*. From thence forward there were yearly Honours done at *Rome* to the *Goose* for her Vigilance; and the Dogs were also annually Punished for their Negligence.

It may be said in general, that the Flesh of a *Goose* is more agreeable to the Taste than it is wholesome. In short, it always abounds with heavy and gross Juices, that make it hard of Digestion, and therefore it ought to be very moderately used: However, 'tis proper enough for robustick People that have a good Stomach, because it is nourishing enough, and is a durable and solid Food.

Some pretend to tell us, that *Goose Flesh*, on which the *Jews* frequently feed, does not a little contribute to make them of a melancholy Temper, of a dull, sad, gloomy Humour, and of a bad Colour. The ancient *Britains* scrupled to eat *Geese*; but the *English* do it now with pleasure.

Of all the parts of a *Goose*, *Galen* approves of none but the Liver and Stomach for Food: However, the Wing is also very good. Some pretend, that *Scipio Metellus*, a Roman Consul, was the first that used *Goose-Liver*. Others ascribe this Honour to *M. Sestius*, a Roman Knight.

Goose-feet. The Skin of a *Goose*'s Feet is looked upon to be astringent, and good to stop Bleeding or Flux, if taken to the quantity of half a Dram inwardly, after it has been first reduced to Powder.

Goose-dung. They reduce *Goose-dung* into a Powder, and half a Dram of it is prescribed, in order to rarify and attenuate the Humours, to provoke Sweating, Urine, and Women's Terms, as also to hasten their Delivery in Child-bed.

Goose-blood. *Goose*'s Blood is looked upon to be good against Poison, of which two or three Drams are prescribed.

Goose-fat. The Fat of a *Goose* is used in Phylick. It's of a dissolving and mollifying Nature; it eases the Piles, and pains in the Ears, if put into them: When taken inwardly, it loosens the Body, and those parts of the Body which are affected with the Rheumatism they rub with it.

Etymology. A *Goose* in Latin is *Anser*, *à frequentia & assiduitate natandi*; because she delights to swim in the Water.

CHAP. XXII.

Of a *Duck*.

Kinds. THere are two sorts of *Ducks*, viz. the tame and the wild *Duck*; the last of which has brown and reddish Flesh, more valued for the goodness of its Taste than that of the tame *Duck*.

Choice. Whether you make choice of the one or the other, you are to pitch upon those that are tender, young, fat, fed with good Food, and bred in a pure and serene Air.

Good effects. *Duck* is nourishing enough, and is a Food that is solid and durable. Some Authors think, that the eating of it puts a good Colour into the Face, and makes the Voice pleasant and agreeable.

Ill effects. The *Duck*, and especially the tame one, is hard of Digestion, and breeds dull and gross Humours.

The

The tame *Duck* contains much Oil, volatile Salt and Phlegm; and the wild ones have more volatile Salt than the other, but leſs Phlegm. *Principles.*

Both the one and the other agree in cold Weather, with young haily People, who are uſed to much Exerciſe, and have a good Stomach. *Time, Age, and Conſtitution.*

REMARKS.

A *Duck* is an amphibious Animal; for ſhe lives by Land and Water. The tame one is not ſo well taſted, nor ſo wholeſome as the wild *Duck*; and the reaſon is, becauſe ſhe has not near ſo much Motion, and conſequently abounds with dull, viſcous, and groſs Humours: Moreover, the tame *Duck* lives among Mire and Ordure, and feeds upon naſty things, ſuch as Mire, dead and rotten Fiſh, Frogs and Toads; whereas the wild ones live upon Food, which they ſeek for every where: They have alſo a freer Tranſpiration, by reaſon of the Exerciſe they have, which helps to attenuate and drive out the groſs Humours they may have in them; and laſtly, more and more to exalt the Principles of the Liquors, and for that reaſon they abound more with volatile Salt, than the tame ones do.

The *Gooſe* and *Duck* are much like one another in reſpect to the Subſtance of their Fleſh, and very near produce the ſame Effects. The Wing of a *Duck*, as well as that of a *Gooſe*, is excellent Victuals; and *Martial*, by the following Lines, ſhews, what were the parts of a *Duck* moſt in eſteem, for the goodneſs of their Taſte.

Tota miki ponatur anas, ſed pectore tantum,
Et cervice ſapit; cætera redde coquo.

The tame *Duck* riſes it ſelf but a little from the Earth, and walks ſlowly, becauſe ſhe is very heavy; but in lieu of that, ſhe ſwims very eaſily and faſt, and can for a long time hold her Head, and the reſt of her Body, under Water, either to ſeek for ſomewhat to eat, or to conceal her ſelf. *Tame-duck.*

When a *Duck*'s Egg is hatched by a Hen, it's divertin enough to obſerve, that the Hen does not at firſt know her own young; and as the *Duckling*, as ſoon as it is out of the Shell, runs into the Dirt, and to ſwim in the Water by natural Inſtinct: The Hen laments, mourns, and calls for it in as mournful and compaſſionate a Manner ascan be.

The Liver of a *Duck*, beſides that it hath a very good Reliſh, is alſo looked upon to be good for ſtopping the Flowing of the Liver. *Duck's-liver.*

The Fat of a *Duck* is of a mollifying, diſſolving, and ſoftning Nature. *Fat.*

They open the Body of a *Duck*, and apply it warm to the Belly in the Wind-Cholick.

Wild-duck. There are several sorts of Wild-Ducks, that differ from one another in bigness, form, cry and colour. There are some of them which fly slow, and others very swiftly: However, we may say in General, that Wild-Ducks, for the most part, fly faster than tame ones: They usually live where there are Rivers, Marshes, and Lakes.

Teal. The Teal is put in the number of Wild-Ducks, of which 'tis a particular Species; andof these there are two sorts, the one small and the other large; the small, which is most in use for Food, is in every thing like unto your common Ducks, saving that it is not so large, but of a more agreeable Taste, and easier of Digestion.

Macreuse. There is a Sea-bird, which the *French* call *Macreuse*, that in reckoned in the number of Wild-Ducks. It's of a dark Colour, and flies heavily; but when it has a mind to come hastily away from a place, the Bird sustains it self upon the ends of its Wings and Feet, and in this manner runs lightly and swiftly upon the surface of the Water. This Bird feeds upon Insects, Sea-weeds, and Fish. Its Flesh is hard, and like Leather, especially when 'tis old, and therefore it should not be eaten but when young. This same Flesh tastes also of Fish, and the *Romanists* allow the use of it in Lent.

Etymology. A Duck in Latin is *Anas*, and in Greek, νῆττα ἀ νεῷ, *nato*; because she swims very fast, as before noted.

CHAP. XXIII.

Of a *Partridge*.

Kinds. *Choice.* THere are several kinds of Partridges which ought to be chosen, while they are young, tender, well fed, and of a good Taste.

Good Effects. The Partridge is of a restorative, strengthning, and very nourishing Nature: It's easy of Digestion, increases Seed, and Milk in Nurses Breasts; produces good Juice, and proves a solid and durable Food. It's good in Diarrheas.

Ill Effects. When a Partridge is old, his Flesh is hard, like Leather, not easy of Digestion, and disagreeable to the Taste.

The

The Partridge, in all the parts of it, contains much Oil, and volatile Salt. *Principles.*

It agrees in cold Weather, with any Age and Conſtitution, but more eſpecially with Perſons recovering from Sickneſs, and thoſe who are of a cold and phlegmatick Temper. *Time, Age and Conſtitution.*

REMARKS.

A Partridge is a Bird much valued, for the goodneſs of its Taſte, and the good Effects it doth produce. The red Partridge is more eſteemed than the others. It feeds upon Snails, Seed, and the tender tops of ſeveral Trees, and other Plants.

Our Partridges are very near as big as a Pidgeon, and in ſome places larger. *Strabo* in his 15th Book ſays, that *Porus*, King of the *Indies*, made a Preſent to *Auguſtus* of a Partridge that was larger than a Vulture. Some Authors ſay, there are red ones in the Iſle of *Chio* as big as Hens. You have white ones in ſeveral Places; as alſo Aſh-coloured ones, and others of a different Hue, and are very well taſted.

Some Authors aſſure us, that the Partridge is ſo wanton and laſcivious, that as often as the Cock ſees, or even hears the Hen, he cannot forbear treading her: It's alſo ſaid, if you ſhould lay a Looking-glaſs before him, he'll run to his Picture, and do the ſame thing; and that when he meets with the Hen's Eggs, he breaks them, for fear he ſhould loſe her Company, while ſhe ſits upon them.

The Partridge lives uſually fifteen or ſixteen Years; and *Ariſtotle* ſays, he ſometimes attains to the Age of five and twenty. They cannot raiſe themſelves high from the Earth, becauſe they are heavy; but they fly with much force and briskneſs.

The Partridge's Fleſh is firm, and full of viſcous Moiſtures; and for that reaſon, 'tis very well taſted, good in Diarrheas, and for pituitous and phlegmatick People. The eating of Partridge increaſes Seed, is very nouriſhing, and wholeſome for Perſons recovering from Sickneſs; not only becauſe it contains many oily and baſſamick Parts, that are fit to unite with the ſolid Parts, and to reſtore them, but alſo by the aſſiſtance received from its volatile Salts, which keep the Liquor in a juſt Fluidity, and increaſe the Animal Spirits.

When a Partridge is old, the Fermentation of its Humours does inſenſibly carry off its more volatile and moiſt Parts; and therefore its Fleſh then becomes hard, dry, not eaſy of Digeſtion, and has little Taſte.

A

A Partridge ought not to be eaten as soon as 'tis killed, but should for some time be exposed to the Air; for by that means its Flesh will grow more tender and short, by a small Fermentation wrought therein.

Blood and Gall of a Partridge. Physicians make use of the Blood and Gall of a Partridge, for Ulcers in the Eyes, and Cataracts and Webs, which are put in while hot, and first drawn from the Bird.

Partridge-Feathers. They also make use of the Feathers of a Partridge, to cure the Vapours in Women; for which end, they are burnt and smell to.

The Marrow and Brains of a Partridge. The Marrow and Brains of a Partridge, being eaten, are good for curing the Jaundice.

Etymology. A Partridge in Latin is *Perdix*, which Name it had from the noise it makes, which seems somewhat like the Word.

CHAP. XXIV.

Of a *Pheasant.*

Choice. YOU ought to chuse that which is young, tender, fat, and well fed.

Good Effects. It's Nourishing enough, produces good Juice, solid and durable Food: I's of a fortifying and restorative Nature, good for hectick Fevers, and Persons recovering from Sickness. It's easy of Digestion; and 'tis pretended, that the use of it is wholesome, and good for Epilepsies and Convulsions.

Ill effects. The Pheasant produces no ill Effects, unless immoderately used.

Principles It contains much Oil, and volatile Salt.

Time, Age, and Constitution. The Pheasant is best in Autumn, when 'tis fatter than at any other time, and suits any Age and Constitution.

REMARKS

REMARKS.

THE Pheasant is a Bird almost as big as a Cock. It hath a long Beak, an Inch thick, and crooked at the end. His Tail is very long; and there are but few Birds that have so exquisite and delicious a Taste as the Pheasant; and therefore is served up to the Tables of People of Quality.

There is the Male and the Female; the first of which is larger, fairer and better tasted than the other. *Averroes* prefers a Pheasant before all other Birds, for the goodness of its Taste, and wholesomeness. *Galen* compares the Flesh of a Pheasant with that of a Hen or Chicken, tho' a Pheasant has a much better Taste than a Hen: It's also drier; and the reason is, because it lives in Woods, enjoys a free and dry Air, and has much Exercise.

The Pheasant is not so wanton and lascivious as the Partridge; but we may say, it's dull and stupid, for when he has once hid his Head, he thinks the rest of his Body is not seen. He loves and admires himself so much, that he may be easily taken, when he is imployed that way.

The Flesh of the Pheasant produces the several good Effects we have mentioned; first, because 'tis neither too moist, nor filled with viscous and gross Juices, but indifferent dry; and secondly, because it contains a convenient proportion of oily and balsamick Parts, and volatile Salts.

The Fat of a Pheasant, being externally applied, fortifies the Nerves, dissolves Swellings, and gives ease in the Rheumatism. *Fat of a Pheasant.*

There is another kind of Pheasant in Latin called *Urogallus*, and this is subdivided into two other Species, *viz.* the great and little ones; the first is as large as a Turkey-Cock, has a black Head, short Bill, long Neck, and its Feathers of a blackish or reddish Colour. *Another kind of Pheasant.*

The second is called *Phasianus montanus*, the Mountain-Pheasant, and differs from the other, only that it is much smaller.

These Birds live in Mountains, Forrests, and Northern Climates. It's said, they lye in Winter under the Snow for three Months together: Their Flesh is very Savoury, and has the same Vertue with that of a Pheasant. It is dry enough, and consequently contains but a few viscous and gross Humours. Lastly, It produces good Juice, and is a solid and lasting Food.

Caligula ordered these sorts of Birds to be sacrificed to him. Their Fat has the same Vertue as that of the common Pheasant.

This

Etymology. This Bird is in Latin called *Urogallus, ab uro*, to burn, and *Gallus*, a Cock; because 'tis like a Cock, and so very hot, that it can continue under the Snow for several Months, and not be hurt.

The Pheasant is by some called *Phasianus, quasi faciens sanum*, because 'tis very good Food; but its true Latin Name is *Phasianus, à Phasi Colchidis fluvio*; because it was first found near a River of *Colchos*, called *Phasis*; from whence 'tis pretended, the *Argonauts* brought this Bird into *Greece*, and so to us; and this is proved by these Lines of *Martial*:

Argivâ primum sum transportata carinâ;
Ante mihi notum, nil nisi Phasis erat.

CHAP. XXV.

Of a *Quail.*

Choice. YOU are to chuse that which is young, tender, and well fed.

Good effects. It's very Nourishing, creates an Appetite, and produces good Juice.

Ill effects. Several Authors look upon Quails to be very bad Food, though not so much as they would have it to be: Indeed, it's somewhat hard of Digestion, especially when old. We shall in our Remarks speak more at large of its supposed ill Effects.

Principles. It contains much Oil and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it be moderately used.

REMARKS.

THE Quail is a small Bird somewhat bigger than a Thrush, finely feathered, and has a pleasant Note. It usually feeds upon Millet, Corn, and other Grains. It's such tender, and delicious Food, that 'tis served to the best Tables.

Most Authors do not agree about the Effects produced by the Quail. *Averroes* pretends it has good Juice, and that

that it is good for Persons recovering from Sickness, and such as enjoy perfect Health; which we willingly agree to, because in the first place we have not experienced any ill Effects produced by the Quail: Secondly, because we find its Flesh to consist of a Substance that is a little compact in the parts thereof; and that it contains a convenient proportion of oily and balsamick Principles, and of volatile Salts. Indeed, 'tis sometimes not so easy of Digestion, and this proceeds from its over-fatness, that is heavy on the Stomach; but when it is used moderately, there is none of this small Inconvenience to be met with from it.

Galen, *Pliny*, and *Avicen*, do on the contrary assure us, that the Quail is very dangerous Food; and *Galen* says, he had seen several Persons in *Phocis*, *Boetia*, and *Doris*, that fell into Convulsions and Epilepsies, that had eaten thereof; and this, as he imagines, was produced from the Quails of this Country's feeding upon Helebore; tho', on the contrary, this Plant seems to me to be likelier to cure than to cause the Epilepsy; for the same working by Stool and Vomiting, may expel the sharp and pungent Humours that cause it; but though Helebore of it self were proper for the producing of Epilepsies; and that Quails very frequently fed upon it, it would not from thence follow that Quails were so apt to cause Epilepsies, since the Helebore, by assimilating it self with the solid parts of the Quails, must have lost a certain Disposition of its insensible Parts, wherein alone this pretended Malignity might consist. We have already handled this Matter in the Chapter of the Stag, to which we refer the Reader.

Those who are of *Galen*'s Opinion, in respect to a Quail, further say, for the maintaining of it, that Quails being very liable to epileptical Motions, may impart the same to those that eat them; but it would follow from hence, that Goats, Sheep, Capons, Turtles, and several other Animals commonly eat by us, and that are often subject to Epilepsies, must communicate the same to us, which we have not yet experienced: Some of the Ancients following the false Reasoning of *Galen*, in respect to the effects of the Quail, will have it eaten with Coriander-seed, Vinegar, and several other Ingredients, which will make it lose its good Taste, and so pretend hereby to divest it of its supposed Malignity; but as we are not yet so well convinced of its being so pernicious, we shall hold our selves free to Season the Quail with what we shall deem most proper to improve its pleasant Taste; and we shall not trouble our selves about correcting a pretended ill Quality, of which we have no manner of Experience.

The

The Quail does not rise high above the Earth, and flies heavily; for which reason, *Pliny* calls it rather a terrestrial than aerial Bird; but Nature has made it amends, by by the great Agility of its Feet, whereby he runs extreamly swift. It's a wanton and lascivious Bird as well as the Partridge. One Cock can serve many Hens; and 'tis said, that as soon as he sees or hears the Hen, he goes and treads her. *Albertus* observes, that the Hens are but few, in comparison of the great number of Cocks.

The Fat and Dung of the Quail

The Fat of the Quail is good to take away specks in the Eyes, as its Dung when dried and reduced to Powder is for the Falling-sickness.

The Quail in Latin is called *Coturnix*, its Name being deduced from its Note, as well as those of several other Birds, as *Athenæus*, lib. 9. cap. 15. does observe.

CHAP. XXVI.

Of *Thrushes*.

Choice.

YOU are to chuse those that are tender, young, fat, well fed, and catch'd in cold Weather; for they are then daintier, and of a more exquisite Taste.

Good Effects.

They create an Appetite, fortify the Stomach, nourish much, produce a good Juice, and are wholesome for Persons recovering from Sickness. Some Authors look upon them to be good against the Falling-sickness.

Ill Effects.

They produce no ill Effects, unless they are used to excess.

Principles.

They contain much Oil and volatile Salt.

Time, Age, and Constitution.

They agree, especially in cold Weather, with any Age and Constitution.

REMARKS.

A Thrush is a Bird that is a little bigger than a Lark, whose delicate Taste has recommended it to the best Tables. It was much esteemed by the Ancients. *Martial* prefers the *Hare* before other Quadrupedes, and the Thrush beyond other Birds. *Horace* also says, there is no nicer Food

Food than the Thruſh, and *Galen* reckons it of the number of Aliments that have a good Juice.

There are Thruſhes almoſt in all Countries. They live upon the Berries of Myrtle, Juniper, Elder, and Ivy; they alſo feed upon Olives, Acrons, Inſects, Worms and Flies. They build their Nests on the tops of Trees. They are docible, and will ſoon learn to ſpeak. *Pliny* relates, that *Agrippina*, the Wife of the Emperor *Claudius*, had a Thruſh which ſpoke as plain as any Man. In the mean time, ſome Authors aſſure us, that the Thruſh is ſo Deaf, that it was anciently become a Proverb; and when one was minded to ſpeak of a Man that was very Deaf, he ſaid, *he was much, or more ſo than a Thruſh.*

The Thruſh, as we have obſerved, feeds upon good things, enjoys a free Tranſpiration, and has exerciſe of Body ſuitable thereunto. Its Juices are alſo well qualified, by reaſon of the Union and exact proportion there is between their oily and ſaline Principles; and this makes the Thruſh to be ſuch delicious Meat. It's very Nouriſhing, becauſe it contains many oily and ballamick Parts. It creates an Appetite, and fortifies the Stomach, by its volatile and exalted Principles. It produces good Nouriſhment, and is good for People recovering from Sickneſs, for ſeveral Reaſons: In the firſt place, becauſe the Fleſh of the Thruſh is neither too groſs nor too thin, and contains but few viſcous Juices: Secondly, becauſe 'tis eaſy of Digeſtion; and laſtly, becauſe it contains Principles that are fit to recruit the ſolid Parts, and to increaſe the Animal Spirits.

CHAP. XXVII.

Of *Black-birds.*

Choice. A Black-bird ought to be young, tender, large, and well fed.

Good effects. It produces good Juice, is nouriſhing enough, and eaſily Digeſted, if choſen as before-mentioned: It's alſo looked upon to be good for the Bloody-flux and Looſeneſs.

Ill effects. It produces no ill Effects, unleſs eaten to exceſs: In the mean time, the older they grow, and

and the less fat they are, the harder does their Flesh become, neither is it so easily Digested.

Principles. It contains much Oil and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and sort of Constitution.

REMARKS.

THE Black-bird has many things in common with the Thrush. It's about the bigness of some Magpies, and usually blackish, though in some places there are white Birds of this Kind, but they are scarce. The Black-bird lives in thick Woods and rough Places, upon Trees, and in cracks of old Walls. They sing well enough, are docible, and easily learn what is taught them; but their Voice is not so Articulate as a Parrots; the reason is, because a Parrot has a large Tongue like that of a Man, and a large and crooked Bill; whereas the Black-bird's Tongue is narrow, and his Bill too, as well as sharp at the end and compact. He feeds in a manner upon the same things as the Thrush does, as upon the Berries of Myrtle, Sorrel, Elder, and Holly. When he is kept in a Cage, and that you would have him have a good and pleasant Voice, feed him with Flesh. It's said, this Food pleases him best, and will produce the Effect before-mentioned.

The Black-birds are like Thrushes in many things, yet they are not so delicious and easy of Digestion; however, they may be reckoned among those Foods that produce a good Juice; because that in the first place, being used to much Exercise, they do not contain many viscous and gross Humours; and secondly, because their Flesh has many oily and balsamick Parts in it, as well as volatile Salts, that are apt to produce all the good Effects we have attributed to it.

Etymology. The Black-bird in Latin is *Merula, quasi Medulæ*; and, indeed, the Ancients called him so, according to the Testimony of *Isidorus, eo quod moduletur*; because he sings pleasantly enough.

This Bird was also called *Nigretta* by some People; because of its being black, as before-mentioned.

CHAP.

CHAP. XXVIII.

Of *Gnatſnappers.*

YOU are to chuſe thoſe that are young, fat, and eſpecially at the time when Figs or Grapes are fit to eat. *Choice.*

They are very nouriſhing, produce a good Juice, create an Appetite, eaſy of Digeſtion, fortify the Stomach, proper for Perſons recovering from Sickneſs, and are looked upon to be good for the Eye-ſight. *Good effects.*

They are not wholeſome, but while young; for when they grow old, their Fleſh is tough, and hard of Digeſtion. *Ill effects.*

They contain much Oil, and volatile Salt. *Principles.*

They agree at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

THE Gnatſnapper is a tender and fat Bird, that loves Figs mightily, for which reaſon the *Romans* called it *Ficedula:* Some alſo named it *Avis Cypria*, the Bird of *Cyprus*; in all probability, becauſe this Iſland abounded with them; or elſe, ſay they, becauſe a great many were formerly brought pickled out of this Iſland into *Europe.* *Etymology.*

The Gnatſnapper chuſes to live in thoſe places where there are Figs and Grapes. His Feathers change their Colour in Autumn; and they ſeem alſo to change their Shape, probably becauſe they Mew and grow larger, then the Crown of their Heads is black; and for that reaſon, this Bird has been called *Melancoryphus* in Latin, according to this Verſe:

Sumque Melancoryphus, quod mihi fuſcus apex.

The Gnatſnapper has a curious and delicious Taſte, and is ſerved up to the beſt Tables. *Piſanellus* ſays, this Bird never over-burdens a Man's Stomach; but on the contrary, that it fortifies, eat never ſo many of them: The ſame Author alſo adds, that he had known ſome, who

having eat a great many of them, had spent the whole Day very merrily; from whence 'tis concluded, that this Food supplied them with Spirits enough, with pure Humours, and but little dull and gross Substances. Indeed, as the Gnatsnapper is very tender and delicious, has exercise enough for the enjoying of a free Transpiration, feeds upon good Food, and contains many exalted Principles, it will be no difficult matter for us to comprehend, how this Bird can produce the good Effects that have been attributed to it.

CHAP. XXIX.

Of the *Lark*.

Kinds. THere are two sorts of Larks; one that has a Cop or Comb on her Head, and the

Choice. other without it. You ought to chuse those that are young, tender, fat, and well fed.

Good effects. A Lark yields good Nourishment, and when endued with the necessary Qualities, is easy of Digestion. Her Heart and Blood are looked upon to be good to provoke Urine, and to cure the Cholick in the Belly and Reins.

Ill effects. When the Lark is old, her Flesh is hard, dry, and hard of Digestion, and the Juice bad.

Principles. It contains much Oil and volatile Salt in it.

Time, Age, and Constitution. It agrees with any Age and Constitution, especially in Autumn, when this Bird is fatter, and more delicious, than at any other time of the Year.

REMARKS.

THE Lark is a little Bird well known, and lives upon Corn and Worms. She has a very pleasant Note, and therefore many People keep her in a Cage; however, she does not sing at all times, but in the Morning early, when 'tis fair Weather; but in rainy Weather and at Night she is silent.

The

The Lark is a delicious Bird, and much esteemed for the goodness of its Taste, and the happy Effects it produces. As she is much upon the Wing, she has Transpiration enough, and consequently must contain but a few gross Humours, and many volatile and exalted Principles; for which reason, Lark's Flesh is savoury, easy of Digestion, and has good Juice: In the mean time, when this Bird grows old, the more balsamick and volatile Principles insensibly get away, and nothing is left behind but those that are gross and earthy; wherefore, her Flesh is then hard, dry, and not easily digested.

The Lark in Latin is called *Alauda, ab insigni Alarum agitatione*; because her Wings are much in Motion.

Etymology. She is also called *Galerita*, or *Cassita, quod apicem Cristatum, qui Galeam sive Cassidem refert, in Capite habeat*; because she has a Crown or Cop upon her Head, that is like a Helmet.

CHAP. XXX.

Of the *Ortolan.*

Choice. YOU should chuse that which is young, tender, fat, and fed with good Food.

Good Effects. It's Restorative, Strengthning, and Nourishing, increases Seed, is easy of Digestion, produces good Juice, and is supposed also to promote Women's Terms.

Ill effects. It produces no ill Effects, unless eaten to excess.

Principles. It contains much volatile Salt and Oil.

Time, Age, and Constitution. It agrees at any time, with any Age and Constitution.

REMARKS.

THIS Bird is about the bigness of a Lark, but rather a little less, very fat, and of different Colours: Her Beak and Legs are inclined to red. She feeds upon several sorts of Seeds, but Millet is that which fattens her most, and that she likes best. She usually lives in warm Countries, such as *Provence, Dauphiny, Languedoc*, and *Italy*.

The Flesh of this Bird is tender, delicious, juicy, and of an exquisite Taste; and therefore served to the Tables of the best Quality. The good Effects it produces arises from its having but few viscous and gross Humours, but abounding with oily and balsamick Juices, and volatile Salts.

The Fat. Its Fat is of a lenifying, dissolving, and allaying Nature.

CHAP. XXXI.

Of the *Starling.*

Choice. YOU are to chuse that which is young, tender, fat, and that has been fed with good Food.

Good effects. Its Flesh is Nourishing, and yields good and solid Food, and is looked upon to be good for the Falling-sickness.

Ill effects. The less fat a Starling is, and the older the Bird grows, the harder and tougher is his Flesh, the Taste is worse, and it's not so easily Digested.

Principles. The Starling contains much volatile Salt and Oil, in all the parts of it.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it has the Qualities we have now mentioned.

REMARKS.

THE Starling is a Bird as big as the Black-bird. It's usually black, but streaked with white, and sometimes red or yellow. The Poets call it *Avis picturata*; because of its Beauty. The Tail of this Bird is short and black, his Feet are almost of the Colour of Saffron, and his Beak like that of a Mag-pye. *Aldrovandus* describes three sorts of them.

This Bird is almost to be found every where. In Summer time he lives in Forests, watry Places, and Meadows; but in the Winter he shelters himself under the Roofs of Houses, and such Holes as he can find: These Birds do also

alſo many times get into thoſe Bottles which we faſten to the Wall for the benefit of Sparrows. They are great Devourers, and feed upon the Berries of Elder, Grapes, Olives, Millet, Parſnips, Oats, and other Seeds: They alſo eat Worms, Hemlock, and dead Carcaſſes; and therefore ſeveral Authors look upon them to be bad Food. They are docible, eaſily tamed and learnt to ſing. They go together in Flocks, and ſometimes towards Night in ſuch a vaſt number, and fly with ſo much Force and Violence, that they form a kind of a Cloud, and make a ſort of a noiſe which might be taken for a Storm.

The Starling is naturally of a dry temper, and therefore if he be not young and fat, you ought not to eat of him; the reaſon is, becauſe the older he grows, its moſt balſamick and ſpirituous parts evaporate away, the Fleſh grows hard, not eaſy to be Digeſted, and even of a ſtrong and unpleaſant Smell.

It's obſerved, that a Starling in Vintage time is fatter, more delicious and better taſted than at any other time of the Year; and the reaſon is, becauſe this Bird loves Grapes mightily, eats of them to excels, and even makes conſiderable havock where-ever he comes.

Galen, in his ſixth Book *de tuenda ſanit.* places the Starling in the number of attenuating Foods, and that has a good Juice; which muſt be meant only of that which is young, that hath been fed with good Food, and that lives upon Mountains.

The Starling in Latin is called *Sturnus, à στερῶν, ſternere, quod terram pedibus radat, & obvia quæque verrat & ſternat, dum alimentum ſibi quærit*; becauſe this Bird, in ſearching for Food, ſcrapes the Earth with his Feet, and turns aſide whatever he finds in his way. *Etymology.*

CHAP. XXXII.

Of the *Lapwing* and *Plover*.

THeſe Birds ought to be choſen when young, tender, fat, and well fed. *Choice.*

They create an Appetite, yield pretty good Nouriſhment, digeſt eaſily, and are looked upon to be good to provoke Urine, to ſtrengthen the Brain, purify the Blood, and for the Falling-ſickneſs. *Good effects.*

Ill effects. They are not very solid Food, but soon waste, and therefore Persons accustomed to great Exercises, or hard Labour, are not to use them.

Principles. They contain much Oil and volatile Salt, in all their parts.

Time, Age, and Constitution. They agree at all times, with any Age and Constitution.

REMARKS.

WE have joyned these two Birds together, because they live in the same places, feed upon the same Food, and their Flesh is alike in Taste, and produces the same Effects: There are also some Authors, who have so confounded these two Birds together, that they have given them the name of *Vanellus* in common.

Lapwing and Plover They are both very near as big a Pidgeon. They usually live near Rivers and Lakes; feed upon Worms and Flies; they fly with great force, and make a great noise in their flight. They are of an exquisite and delicious Taste; but the Plover is yet daintier than the other.

The Plover has a kind of a Cop upon his Head, that is oblong and black; his Neck is green, and the rest of his Body party-coloured. In short, you may see some that is green, black, blue, and white.

Kinds. There are two kinds of Plovers, which differ chiefly in Colour; the first is Yellow, and the other is Ash-coloured.

The Lapwing and Plover being almost always in Motion, and consequently enjoying a free and easy Transpiration, they breed but a few grois Humours, and the Principles of their Humours are exalted, and continually evaporate: From whence it comes to pass, that the Flesh of this Bird is very light, easy of Digestion, and well Tasted.

Etymology. The Plover in Latin is called *Pluvialis*, either because the People believed he prognosticated Rain; or because he is easier taken in rainy Weather than at any other time.

The Lapwing in Latin is called *Vinnellus*, *à vanno*, to fan; because that when he flies, he makes a noise like to that caused by a Fan.

Aldrovandus doth moreover give a Lapwing the Latin Name of *Capella*; not because this Bird is any ways like a Goat in the shape of his Head, Eyes, or any other part of his Body, but because he makes a noise somewhat like that of a Kid.

CHAP.

CHAP. XXXIII.

Of *Moorhens.*

THere are a great many different ſorts of Moorhens. You ſhould chuſe thoſe that are young, well fed, tender and fat. *Kinds.*

They are very Nouriſhing, and a Food that is ſolid and durable enough. *Good effects.*

Their Fleſh is a little hard, not eaſily digeſted, and full of groſs Humours, eſpecially when theſe Birds begin to be old. *Ill effects.*

A Moorhen contains much Oil and volatile Salt, in all the parts of it. *Principles.*

It agrees at all times, with young People of a ſtrong and hail Conſtitution, with ſuch as have a good Stomach, and are uſed to exerciſe their Bodies much. *Time, Age, and Conſtitution.*

REMARKS.

THE Moorhen is a Water-Fowl, whoſe Body is ſlender, Head ſmall, Feathers of various Colours, Bill long, black, and a little crooked, Tail ſhort, and Legs ſomewhat long, which helps it to go about in the Water with eaſe, as alſo round the Water to ſeek its Food. She does not ſwim ſo eaſily as many other Water-fowls. They live upon ſmall Fiſh, little Worms, Inſects, Plants, and other things, both in and out of the Water.

Moorhens, eſpecially when they are young and very fat, are ſerved up to the daintieſt Tables, though they are not all alike good. There are ſome of them that taſte of the Mud and Fiſh, and have a very unpleaſant Taſte, whereas others have an exquiſite Taſte: However, we may well ſay in General, that as theſe Birds feed upon the groſs Foods they find about your Marſhes, Pools and Rivers, their Fleſh is alſo full of groſs Juices, and conſequently hard of Digeſtion; yet theſe groſs Juices made it Nouriſhing enough, a ſolid Food, and fit for Perſons who have a good Digeſtion, and fatigue much.

Moorhens are ſo numerous, as before noted, that it would be almoſt impoſſible to deſcribe every Species in particular in this place: However, thoſe which are moſt com- *Difference*

mon and best known have their peculiar Name: For Example, Some are called *Chloropodes*; because they have greenish Feet. *Gesner*, *Aldrovandus*, and other famous Authors, have described three different kinds of them. Others are named *Erythropodes*, because their Feet are of a Rose-colour. Others *Phœopodes*, because their Feet are darkish, and Ash-coloured. Others were named *Ochropodes*, because their Feet are as yellow as Saffron, and they are distinguished into great, middle sized, and small ones. Those named *Melanpodes* had their Denomination from the blackness of them: The *Peliopodes*, because their Feet are Ash-coloured or white. *Erythræ* are those whose whole Bodies are red; and the *Hypoleuci*, who had the lower parts of the Body whitish.

CHAP. XXXIV.

Of the *Woodcock*, and *Snipe*.

Choice. YOU ought to chuse those that are young, tender, fat, and well fed.

Good effects. They are of a strengthning and restorative Nature, nourishing enough, and a good Food. They increase Milk and Seed.

Ill effects. They heat much when used to excess, and are not so easy of Digestion when a little oldish.

Principles. They contain much Oil and volatile Salt in all the parts of them.

Time, Age, and Constitution. They agree in Winter with any Age and Constitution, provided that they be used moderately.

REMARKS.

A Woodcock is a Bird well known, and to be found almost in every Country; and is served to the best Tables, by reason of its delicious Taste. They appear at all times, but more especially in Winter; for then they leave the Mountains, by reason of the Snow. Some Authors say, they have a very bad sight, though their Eyes are large enough, and that that is the reason they are so easily

eaſily catched: It's ſaid alſo, that they have ſo nice a ſmell, that they are intirely led by that in the ſearch of their prey. They do not fly eaſily, nor riſe high above the Ground; but inſtead of that, they run very faſt; for they many times eſcape the Hunters, by the help of their Heels. They are much like unto a Partridge, but their Bill is conſiderably longer. They live upon Flies and Worms, which they pick out of the Earth with their Bills.

The Snipe is another kind of Woodcock, that differs not from the other, only that it will never grow ſo big. It's excellent Victuals, and eaſier digeſted than a Woodcock. She lives upon Worms. *Snipe.*

The good taſte of both theſe Birds, proceeds from the purified Juices contained in them; as alſo from their volatile and exalted Principles: They are alſo the ſame Principles that make the Fleſh of theſe Birds reſtorative, ſtrengthning, and fit to produce the other Effects we have mentioned.

The Woodcock in Latin is called *Ruſticula, ſeu Becaſſa, ſeu Gallinago, ſeu Perdix ruſtica*, according to this Line of *Martial*: *Etymology.*

Ruſtica ſum Perdix: quid refert, ſi ſapor idem?

The Woodcock is alſo by *Ariſtotle* called σκολόπαξ, becauſe the Bill of this Bird in length reſembles a long ſtrait Pole, which is σκολόπαξ in Greek.

CHAP. XXXV.

Of *Eggs.*

EGGS differ very much, according to the Birds that lay them, according to their Colour, to their Form, bigneſs, Age, and laſtly, the different way of dreſſing them. Thoſe moſt uſed in Food are Hens Eggs. You ought to chuſe thoſe that are new laid. Some Authors do alſo require, that they ſhould be very white and long, according to the following Verſes, that are well known: *Difference* *Choice.*

Regula

Regula Presbyteri jubet hoc pro lege teneri,
Quod bona sint ova, candida, longa, nova.

Horace seems also to be of the same Opinion by these Lines.

Longa quibus facies ovis erit illa memento
Ut succi melioris, & ut magis alba, rotundis
Ponere.

Good Effects. Eggs are Nourishing enough, and good Food, they increase Seed, qualify the sharp Humours of the Breast; are good for pthisical People, easily digest, ease the Piles, and are looked upon to be good to make the Voice loud and pretty.

Ill Effects. When Eggs are too old, they heat too much, produce bad Juice, and are more especially noxious to those who are of a hot and bilious Constitution. The way of dressing Eggs makes them also more or less wholesome, as you'll hear by and by.

Principles. They contain much Oil and volatile Salt.

Time, Age, and Constitution. They agree at all times, with any Age and Constitution, provided they are endued with the good Qualities before-mentioned.

REMARKS.

THERE is no Food more in use than Eggs: They are good in Sickness and in Health, and make a part of the Composition of several Medicinal Remedies. They are dressed divers ways; and there are many Messes made of them that are not alike wholesome. We may say in general, that if you would have Eggs produce good Effects, they must be moderately boiled; for when they are done too little, they continue slimy, and consequently hard of Digestion: Whereas on the contrary, when they are done too much, they are hard, and heavy in the Stomach; because the heat hath dissipated their more volatile and exalted Principles, and leaves none but the grosser parts behind; which being close united together, make the Eggs to be compact and hard; and therefore Eggs ought

ought neither to be too slimy, nor too hard, but of a soft and moist Substance, according to this Line;

Si sumas ovum, molle sit atque novum.

The Egg consists of two parts; to wit, the White, and the Yolk; and these being taken separately, have different Vertues. In short, the White is full of oily and balsamick Principles, that make it moist, cooling, nourishing, and fit to qualify the violent motion of the Liquors. As for the Yolk, it abounds yet more than the other in volatile and exalted Principles; by the help of which, it strengthens the solid Parts, increases the Spirits, and keeps the Humours in a just Fluidity: In the mean time, these two parts of the Egg, though differing in Vertue, yet fail not to concur together, in producing the good Effects we have attributed to the Egg.

The freshest Eggs are the best, and most healthful; because they do more abound in volatile and exaled Principles: Besides, their oily and saline Parts being in a more perfect Union one with another, they do also yield a more easy Food; whereas on the contrary, those Eggs which have been kept long, have undergone a Fermentation, which not only dissipates the more volatile Parts, but also destroys the Union between their oily and saline Principles; wherefore Eggs in this case heat much, have often an unpleasant Taste and Smell, and produce bad Juice.

How to know new laid Eggs, &c.

Aquapendens relates several ways how to know whether Eggs be new laid or not. He would have them held to a Candle, and then see whether the Humours contained therein are clear, thin, and transparent; for if they be otherwise, 'tis a sign the Eggs are old; and the reason is, because the Fermentation wrought therein hath imbroiled and confounded the insensible parts of these Humours, and made them dark.

They also judge by the weight of the Eggs, whether they be old or not. When they are heavy, they tell us they are old; because the more volatile parts of the Eggs being then gone, there are other grosser ones come in their room, which adds to the weight of them.

Lastly, They hold an Egg to the Fire, and if a little watry Moisture sticks to it, it's new, but if not, its old; and the reason is, because a new-laid Egg having yet not fermented as the other had done, is moister; and its Moistures being also thinner, they work the easier through the pores of the Egg-shell: There are moreover many other ways, whereby to discover whether the Egg be new laid or not; but I shall dwell no longer upon this Matter.

Galen.

Galen's Opinion of Eggs. *Galen*, in his third Book *of the Nature of Foods*, assures us, that the best and wholesomest Eggs are those of the Hen and Pheasant; but he disallows of the use of those of the Goose and Ostridge; but other Authors much extol them.

Drink of the Whites of Eggs. *Hypocrates*, in his third Book of Diseases, says, that the Whites of Eggs well beaten in Spring-water, make a drink that is very moistning, cooling, good for those that are sick of Fevers, and for opening the Body.

Peacock & Raven's Eggs. Some pretend to tell us, that Peacocks Eggs are good against the Running-Gout; and that those of the Raven are an excellent Remedy for the Bloody-flux.

Aristotle, in *lib. 6. Hist. an. cap. 2.* says, that long Eggs produce the Female, and round the Male kind. *Scaliger*, *in Comm*, seems to be of the same opinion. *Pliny* is of the opposite side; for he pretends, that the long Eggs are for the Males, and the round for the Females. *Columella* and *Avicen* agree with him: In the mean time, these Opinions have no Foundation: And 'tis very likely, that round Eggs, as well as those that are long, may indifferently produce Male and Female. In short, these Authors do neither give us any good Reason, nor Experiments to prove why round or long Eggs should be designed for one Species more than another.

It's said, that there are certain small Birds in *Cochin-China*, who make transparent Nests of a viscous and clammy Froth, which Nests they make fast to a Rock, and are near as big as a Goose's Egg. The Natives of this Country make use of them in their Sauces; and 'tis affirmed, they have an excellent Taste, that they are very strengthning, and that they increase the Seed.

Etymology. Eggs in Latin are called *Ova*, from the Greek, ὠὰ, which signifies the same thing; or else, *ab eo quod sint uvida, seu intus humoris plena*; because they are inwardly full of Humours.

CHAP. XXXVI.

Of *Honey*.

Difference HOney differs much, according as 'tis new or old, according to the Season of the Year wherein it has been gathered, to the Country where the Bees have prepared it, to its Consistence, Colour, Taste, and other Qualities.

You

You are to chuſe that which is thick, bright, new, tranſparent, of a ſmell that is ſweet, agreeable, and a little Aromatick, and of a pleaſant and pungent Taſte. *Choice.*

Honey ſtrengthens the Stomach, is pectoral, provokes Spitting, rarifies groſs Phlegm, helps Reſpiration, looſens the Body, reſiſts the Malignity of Poiſon, produces good Blood, and works by Urine. *Good effects.*

Honey is no proper Food, for Perſons of a hot and bilious Conſtitution; becauſe it's ſoon inflamed in them, and readily turns into Choler. Moreover, Honey in general is bad Food, when it has not the good Qualities we have deſcribed; and many times it proves very pernicious, as we ſhall ſhew by and by. *Ill effects.*

Honey contains much Phlegm and eſſential Salt, an indifferent quantity of Oil, and a little Earth. *Principles.*

It agrees in Winter with thoſe that are of a cold and phlegmatick Conſtitution, and ſubject to Catarrhs. *Time, Age, and Conſtitution.*

REMARKS.

HONEY is nothing elſe but a Compoſition of an infinite number of Flowers, which the Bees ſuck and receive into their Stomachs, carry into the Hive, and afterwards diſgorge into ſmall ſquare Holes made of Wax, and prepared by them before, wherein they keep the Honey for their own Nouriſhment.

Honey is made uſe of for Food and Phyſick, and alſo for ſeveral ſorts of Drinks, as you'll hear in due place. Honey was formerly much more uſed for Food than it is now. In ſhort, as the Ancients had no Sugar, they made uſe of Honey almoſt in every thing we now-a-days put Sugar into; nay, they valued it ſo that degree, that *Pliny* calls it *Divinum Nectar*, Divine Nectar; and *Virgil*, *Cæleſte Donum*, the Gift of Heaven; either becauſe the Ancients thought that the Matter whereof Honey was immediately made, was nothing but a Dew that deſcended from Heaven upon Plants, or by reaſon of the great Vertues aſcribed to it. We have divers Hiſtorians, who yet more particularly ſet forth the value which the Ancients put upon Honey,

Honey, in the way of Food. *Pythagoras*, according to the Report of *Laertius*, lived very abstemiously, and contented himself with Honey for his common Food: He lived to fourscore and ten Years old, and advised all those who would live long and free from Sickness, to feed on the same things he did; and so *Athenæ* observes, that the Followers of *Pythagoras* eat nothing but Honey and Bread.

Pliny tells us a Story much like this, of one *Vedius Pollio*, who found the way of living to an hundred Years old, without being subjected, thro' the long Course of his old Age, to any great Infirmities: This old Man being asked by *Augustus* how he came to be so strong in Body, and sound in Mind, till such an Age, answered, it was by *intus Melle, extus Oleo*; that is, by taking Honey inwardly, and using Oil outwardly: It's also said, he had therein followed the precept of *Democritus*; who recommended the same thing to all those that had a mind to live happily. Lastly, we have met several other Examples of strong, robust, and vigorous Men, who have almost lived upon nothing but Honey, which sufficiently demonstrates the Excellency of it.

White-Honey. There are two sorts of Honey, the white and the yellow, the first of which is most used in Food, and 'tis prepared in this manner; they take the Honey-combs newly made, and break them, and put them upon Lattices, or rather in Cloths tied at the four corners, through which the Honey drops into the Vessels put underneath, and this they call Virgin-honey.

You may also draw white Honey from the Combs that remain in the Cloths, by pressing them; but as there is some Wax that will ever mix with this Honey, it's not so good and pleasant as the other.

Narbone-Honey. The white Honey most valued in *France*, is that made in *Languedoc*, and called *Narbone-Honey*, which is more delicious than any other; because the Bees of this Country do more particularly suck the Flowers of Rosemary, which grow plentifully there, and by reason of the heat of the Sun, have much Vertue in them.

Yellow-Honey. The yellow Honey is made of old or new Combs, which are broken and heated with a little Water; after which, they are put into Linnen Bags and pressed; but the Honey that runs from them hath always an Intermixture of Wax, is sharper than the white Honey, because of the fire thro' which it hath passed; and also because 'tis not so new as the other: It's also more detersive and laxative; and therefore 'tis the more used in Baths and external Remedies.

Honey hath many times a quite different Vertue, according to the diversity of places where Flowers of a different Nature

Nature do grow. For Example, that Honey which is prepared in Countries that are full of Aromatick Plants, is of a pleasant Taste and Smell, and that we have already shewn in speaking of *Narbone-Honey*: That on the contrary, where there are a great many bitter and venemous Plants, 'tis of an unpleasant Taste, and many times dangerous. The Honey is bitter in *Sardinia*; because there is a great deal of Wormwood grows there. *Dioscorides* speaks of a sort of Honey that made People Mad that eat it; and for that reason, the Greeks call it μανόμενον; and the reason given for this surprizing effect is, that there grew in those places where this Honey was made, a great many Rose-Lawrels, and other Plants of the like Nature, that are poisonous. *Xenophon* also mentions the Honey of a certain Country that made Men Mad: He says, that those that eat it could not stand still. *Strabo* speaks of Honey that made Men stupid and melancholy; and *Diodorus* speaks of a certain Honey in *Colchos*, which brought such a dreadful weakness upon those that eat it, that they appeared for a whole Day together like Dead Men. *Difference of Honey, according to the place*

Honey made in the Spring is more valued than that in Autumn; because the Bees in the Spring suck the tender and new Flowers, which at that time supplies them with good Juice; neither is Summer-honey so good as that of the Spring, because as 'tis more liable to ferment, by reason of the heat of the Season, it acquires a sort of pungency or sharpness that is not very agreeable. Moreover, as the more exalted parts of the Flowers are dispersed, and do abundantly evaporate in Summer time, the Honey then made must have less of them. As for that made in Winter, 'tis thick, tastes of the Wax, and not at all so agreeable as the other; for there being no more Flowers and Fruits remaining upon the Earth, the Bees gather the gross Juice they can meet with elsewhere, which cannot give a good Taste to their Honey. *Difference of Honey, according to the Season of the Year.*

In case Honey has all the good Qualities we have before observed, it produces several wholesome Effects: It heats and strengthens the Stomach, by the volatile and exalted Principles contained therein: It opens the Body, by its oily and phlegmatick Parts, which thin the Excrements contained in the Entrails, and by the help of its essential Salts, which do a little prick the intestinal Glands: It promotes Spitting, by dividing the gross Phlegm with its Salts: It's also of a lenitive Nature, and dissipates the sharp Salts of the Breast, by its oily and phlegmatick Parts. It withstands the Malignity of Poison, by keeping the Liquors in a just Fluidity with its volatile Principles. Lastly, it produces a good sort of Nourishment, because its

its Principles are in a just proportion, and strictly united to one another: In the mean time it has been already observed, that Honey is not good for bilious Persons, and that it easily turns into Choler. In short, it does very near undergo the same Alterations in an hot and bilious Person, as when you let it be too long over the Fire; for then it grows bitter, probably because its oily and saline Parts have been a little disjoyned, and that its Salts have been made sharper by the Fire.

Etymology. *Honey* in Latin is *Mel*, from the Greek word, μέλι, that signifies the same thing; and μέλι comes from μέλει, *curæ est, quod cum curâ colligatur*, because 'tis gathered with Care.

CHAP. XXXVII.

Of a *Pike.*

Choice. YOU ought to chuse that which is large, fat, well fed, whose Flesh is white, firm, and short, that has been catched in Rivers, which is better than those you have in Ponds and muddy Places.

Good effects. It nourishes indifferent well, and proves good Food enough.

Ill effects. Some Authors pretend 'tis hard of Digestion, heavy in the Stomach, and always gives a bad Juice, and that probably, because this Fish lives in Ponds, and there feeds upon Mud: However, we do not find such bad Effects by it; yet *Jovius* ranks the Pike in the number of those Foods that have an ordinary Taste; and *Ansonius* does not esteem it so much, and that because this Fish does not taste so well in *Italy* as in *France*; for every Body knows, that the taste of a Pike differs much according to the Country 'tis bred in. Care ought to be had that you do not eat the Rows of Pike, because they'll make you reach to Vomit, and sometimes purge violently enough: It must in like manner be allowed,

allowed, that all ſorts of Pike are not alike wholeſome; and that that which in Ponds and Marſhy Places lives upon ſlimy and muddy Food, is not ſo eaſy of Digeſtion, and does not produce ſuch fine Juices as the River Pike.

It contains much Oil and volatile Salt. *Principles.*

It agrees at all times, but more eſpecially in Winter, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

THE Pike is a freſh water Fiſh well known: It's to be had almoſt in all Countries, and lives in Rivers, Lakes and Ponds. It's never to be found in the Sea, unleſs drove thither by the force of the Water. *Rondelet* obſerves, it's ſometimes found at the Mouth of the *Rhone*, and ſome marſhy Places; but that 'tis lean there, and of an ill Taſte; not that it wants Food, for it meets with Fiſh there continually; but becauſe it's not (as I may ſay) in its Native place, where it only thrives. It's of a voracious Nature, cruel and bold. He will not only jump upon Fiſhes, but upon other Animals it meets with. He purſues the Fiſh with ſo much force and rapidity, that he ſometimes raiſes himſelf above the Wate., and leaps into the Boats that paſs by. *Rondelet*, upon the Teſtimony of a Perſon of Reputation, ſays, that a Mule one Day coming to drink in the *Rhone*, had his lower Lip bit by a Pike, inſomuch, that being frighted he fled; and toſſing his Head violently by reaſon of the pain he felt, he threw a large Pike upon the Shoar, which was taken as he was indeavouring to get into the Water. They have alſo ſometimes found whole Fiſhes in the Belly of a Pike, which he had newly ſwallowed, and had not time to digeſt: There are moreover ſome Authors who ſay, they have found Cats, Mice, Frogs, and other Animals, in their Bodies, which 'tis likely might be thrown dead into the Water. Laſtly, there is a Polander who aſſures us, he found two whole Goſlins in this Fiſh.

The Pike lives very long, a Proof of which we have by that which the Emperor *Frederick* II. threw into a Pond, with a Braſs Ring about his Neck, whereon was this Inſcription:

Ἐμὲ ἐκεῖνος ἰχθὺς πρώτην λίμνην πᾶν πότρωθ' ἐπιτιθεὶς διὰ τῶ κοσμηθῆ φερέικε β. τὰς χείρας ὑπ τῆς ἡμέρας τῦ ὀκτωβρίυ.

I am the Fish which was first thrown into this Pond, by the Hands of the Emperor Frederick II. *on the Fifth of October.* They affirm, this Pike lived in this Pond 262 Years; and that at the Expiration of that time he was found with the same Ring.

The Pike, and especially the River one, is of so delicious a Taste, as to be served to the best Tables for a Nicety; though some ancient Authors, whom we have already named, say, a Pike may pass for good Food, and is easy of Digestion, the reason is, because its Flesh is short, a little compact and close in its parts, and having some viscous and gross Humours.

They find small Stones in a Pike's Head, that are looked upon to be good for helping Women's Labour, for purifying the Blood, furthering Women's Terms, and provoking Urine, for expelling the Stone out of the Kidneys and Bladder, and for the Falling-sickness: You may prescribe from twenty five Grains to a Dram of them.

Fat. The Fat of the Pike is of a dissolving and softning Nature, and good for Catarrhs and Rheumatisms.

Gall. Vertue. The Gall is looked upon to be good for the curing of Agues, if taken upon the approach of the Fit: The Dose is seven or eight drops, in a Liquor prepared on purpose for that end; They do also say, the Heart produces the same Effect.

Heart.

Etymology. The Pike in Latin is *Lucius*, ἀ λύκος, *Lupus*; a Wolf; for as he destroys the Fish in Lakes and Ponds, they have given it the name of Water-Wolf; for the same reason, this Fish has been called *Tyrannus aquarum.*

Others derive the Word *Lucius* from *lucendo*; either because the Eyes of this Fish are near of a Gold Colour, lively, and sparkling; or else because when 'tis dry, it shines in the Night like *Phosphorus.*

CHAP. XXXVIII.

Of the *Carp.*

Choise. YOU ought to chuse that Carp which is large, fat, well fed, not too young, and that has been catched in a River, which is better than that which lives in Ponds.

Carp

Carp is eaſily digeſted, affords pretty good Nouriſhment, and is good Food. *Good Effects.*

Some Authors pretend, that this Fiſh hath many heavy, viſcous and groſs Juices in it; however, 'tis very commonly eat, and no bad Effects are produced by it. *Ill Effects.*

It contains much Oil, Phlegm, and volatile Salt. *Principles.*

It agrees at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

THE Carp is a freſh Water Fiſh ſo well known, as not to need a Deſcription: You meet with it in Rivers, Ponds and Marſhes. It does not live in the Sea, as *Pliny* ſays, *l.* 9. *cap.* 16. When it is in a place where it can get Food enough, they grow to a great bigneſs. Some Authors ſay, they had ſeen Carps in ſome Lakes, that were ten Foot long. They multiply apace, and are found almoſt every where in great numbers. They feed upon Herbs, Mud and Slime, which perhaps has made ſome ſay they are not good Food. They live a long time, which is proved by thoſe great and large Carps that are often found in Town-ditches, and kept there for a Rarity. *Geſner* aſſures us, that he knew a Man of good Reputation, who affirmed to him, he had ſeen one of an hundred Years old.

Rondelet ſays, that Carps ſometimes are produced of themſelves without the help of Generation, and that, it ſeems, from the Corruption of ſome Matter; and for the proving of his Opinion, he aſſures us, that he had ſeen Carps in the hollows of Mountains, that received no other than Rain-Water; however, with this Author's leave, it's impoſſible that this Fiſh, or any other, can be produced in the way he talks of, without a Male and Female Carp: As for the matter of Fact he cites, I ſhall not regard it, but have a great deal of reaſon to ſuſpect what he ſays in this particular.

The Carp being naturally ſoft enough, and full of phlegmatick Moiſtures, you muſt not pitch upon that which is young, for as it grows older, ſo proportionably does its over-abounding Moiſtures diſappear, by the Fermentation of its Humours, and then it becomes firmer, better taſted, and more wholeſome; and thoſe Carps which are old enough, and of a yelloviſh Colour, are much eſteemed by us. We alſo prefer the Male before the Female, becauſe

'tis firmer, and better tasted. Lastly, the time of the Year wherein they pretend the Carp is best, is *March*, *May* and *June*.

Stone in the Carp's Head. They find in the Head of a Carp a stony Bone, that is looked upon to be good to provoke Urine, to diminish the Stone in the Kidneys and Bladder, to stop Looseness, and to waste sharp and acid Humours.

Gall. The Gall of a Carp clears the Eye-sight.

Vertue. The Head of a Carp is the best part of it all, especially upon account of the Tongue, which has a most delicious Taste.

Etymology. The Carp in Latin is called *Cyprinus*, *à Cypride*, *hoc est à Venere*; because this Fish, according to the Testimony of *Aristotle*, ingenders six times a Year. *Athenæus* calls it λεπιδωτὸς, ἀπὸ τῶν λεπιδῶν, *à squammis*; because 'tis covered with a great many large and hard Scales, by the help of which he is secured from outward Injuries.

Bream. The Bream is a Fish much like unto a Carp in divers Respects; he lives in the same places, upon the same Food, and also very long, and his Flesh produces very near the same Effects: The Bream does likewise resemble the Carp in outward shape, and therefore 'tis in Latin called *Cyprinus latus*. It's soft, tender, and more esteemed for the goodness of its Taste, than the Carp. Most Authors that have treated of it say, that this Fish contains gross and excrementitious Juices, and that its Taste is more pleasant than wholesome: However, we have not found it hath produced many ill Effects.

Date. There is another sort pretty like a Carp, which we call a Date. It differs from the other, in that it is whiter and flatter: It's also better tasted, and produces the same Effect, and so we need not write a Particular about it: It's not altogether so common as Carp.

CHAP. XXXIX.

Of the *Pearch.*

Kinds. THere are two sorts of this Fish, *viz.* the River and Sea Pearch; the latter in Latin is called *Perca marina*, and is of a red, brown, or blackish Colour: It's smaller than the River Pearch: They find it near Rocks, where it preys upon smaller Fish: It's hard, like Leather,

viscous,

viſcous, not eaſy of Digeſtion, and ill taſted, according to *Rondelet*. They do not uſe it for Food, and ſo we ſhall ſay no more of it here. The River Pearch is ſubdivided into two ſorts, *viz.* the great and ſmall one, which are both of them excellent Victuals. You are to chuſe *Choice.* thoſe that are fat, well fed, middle aged, tender, yet firm and well taſted; and they ſhould be ſuch as are catched in fine clear Rivers.

The Pearch is Nouriſhing, produces good *Good Effects.* Juice, and eaſily digeſts.

It's pretended, that when this Fiſh is too fat *Ill effects.* and old, that it has an ill Taſte, and is hard of Digeſtion; they alſo ſay the ſame thing of that that breeds in Marſhes and muddy Places.

It contains much Oil and volatile Salt. *Principles*

It agrees at all times, with any Age and Con- *Time, Age,* ſtitution, but not ſo much in *March* and *April*, *and Conſtitution.* at what time we are aſſured it ſpawns, and ſo conſequently cannot be ſo delicious.

REMARKS.

THE Pearch is a Fiſh that ſwims with much Eaſe and Swiftneſs, as well as the Pike. Its out-ſide is armed with certain ſharp pointed Bones or Fins, with which, if you are pricked, the cure will be both difficult and dangerous: It's with theſe that he defends himſelf againſt larger and ſtronger Fiſhes than himſelf. When he ſees a Pike come near him, he ſets them at an end, and ſo hinders his approach. It's a cruel and voracious Fiſh, and not only feeds on other Fiſhes, but even thoſe of his own kind: If you would have a more ample Deſcription of the great and ſmall Pearch, you need only read *Johnſon's Natural Hiſtory of Fiſhes*, in his firſt and ſecond Chapters.

Aujonius reckons the Pearch of the number of thoſe Fiſhes that have a delicious Taſte: It may be ſaid in general, that the Pearch has but few groſs Humours, that it produces many good Effects, and but a few bad ones; and the reaſon is, becauſe this Fiſh lives generally, and out of choice, in pure, clear, and rapid Waters, rather than in thoſe that are muddy, and run ſlowly; Moreover, it feeds upon good Food, and is very active, which alſo contributes to make it more delicious and wholeſome. It is

very Nourishing and good Food, because it contains many balsamick parts, and most pure Juice : It's also easy of Digestion, when middle aged, for then 'tis of a midling Consistence ; when on the contrary, 'tis too young or too old, it's soft and viscous, or else hard like Leather.

Stones in the Pearch his Head. They find in the Pearch his Head several small Stones, which are of an opening Nature, and proper to dry up sharp Humours. They are used for the Stone and Gravel, and are also outwardly applied for Ulcers in the Gums.

Etymology. The Pearch in Latin is called *Perca*, *à πέρκος*, *black* ; because it's streaked with several black Lines ; or else, *à parcendo, quia minimè parcit*, because he is very cruel and voracious. In short, when he is angry, he very much wounds other Fishes, with the Fins he has on his Back : It's also said, that when he is put into a Fish-pond, he pursues the other Fishes with them to that degree, that he almost destroys them all.

CHAP. XL.

Of an *Eel-Powt*.

Choice. YOU are to chuse that which is large, fat, old enough, tender, and delicious, and that hath been catched in clear and running Water.

Good effects. It supplies us with good Juice affords indifferent Nourishment, and is easy of Digestion.

Ill effects. This Fish produces no ill Effects, as long as it is moderately used. As for its Row, you must not eat it ; and therefore your Cooks should take great care to put it away when they Gut the Fish, and not dress it with the rest ; for otherwise it will cause great pains in the Stomach, and work violently upwards and downwards. *Gesner* gives us some remarkable Examples hereof, *Lib.* 4. *de Aquatilibus.*

Principles. The Eel-powt contains much Oil, volatile Salt and Phlegm.

Time, Age, and Constitution. It agrees in Summer time with any Age and Constitution.

RE-

REMARKS.

THis is a Fish that usually lives in Rivers, and sometimes in Lakes. It's well known to Fisher-men. It's of a different bigness, and commonly weighs from Two or Three pounds, to Seven or Eight, according to *Salvianus*: It feeds mostly upon weeds, insects and Filthes, and even eats those of its own kind; it cannot bear the cold, and therefore is not so fat, nor pleasing to the Taste in Winter, as 'tis in Summer.

The flesh of this fish is White, and well Tasted. You are to chuse that which is old enough, because that being soft and full of Flegmatick Humours, the older it grows, and the more these moistures are wasted, this makes it afterwards the firmer, and of a more exquisite Taste: It's easie of Digestion, because 'tis not very compact and close set together: It yields good Nourishment, because its Juices are much qualified, by reason of the Union and Agreeable proportion, there is between their Oily and Saline Principles.

This fish in Latin is called *Barbus, à cutaceis illis cirris, qui barbæ in modum ex utroque hujus piscis labro dependent*, because he has some parcels of hair, on both sides his Mouth, that form a kind of a Beard. *Etymology.*

CHAP. XLI.

Of the *Eel.*

THere are two sorts of them, the large and the small; of both which you are to chuse those that are tender, fat, well fed, and that have been taken in a fine clear River. *Kinds. Choice.*

They are very nourishing, and well tasted; they are sometimes salted for the better keeping of them, and then they are more wholsome, than at any other time. *Good effects.*

They produce a viscous and thick Juice, are hard of Digestion; cause Wind, are injurious to those who are afflicted with the Gout, or Stone, and have a bad Stomach: It's also pre- *Ill effects.*

tended that they hinder Womens Terms. Hipocrates, *L. de intern. aff.* would have them used by those that are lean and wasted, and subject to the Spleen.: Lastly, There are some who will not eat the head of an Eel, because they fancy 'tis prejudicial to their health.

Principles. The Eel contains much Oil, volatile Salt; and viscous and gross Flegm.

Time, Age, and Constitution. It agrees at all times with young People of a bilious and hot Constitution, who abound with thin and sharp Humours, provided still they have a good Stomach, and that they use it moderately.

REMARKS.

THE Eel is a fresh Water Fish well known: Sometimes it's found in the Sea, not that 'tis produced there, but because it goes often enough out of Rivers into the Sea, and so back again into Rivers; it delights in pure and running Waters; and they assure us she grows lean, poor, and dies at last, when confined to muddy Water. She requires also a great deal of Water, for otherwise she dies, as also it happens to many other Fishes: It's said she cannot bear any considerable difference of living; for in Case she should in Summer time, be conveyed into a much colder Water than that wherein she was before, she is soon destroyed. In the mean time they say she can live out of the Water Five or Six days, provided the North-wind blows at that time; she feeds upon Roots, Herbs, and any thing she can find in the bottom of the Rivers. *Athenæus* says, He had seen Eels in a certain Country, which were so far tamed, that if they offered them any thing to eat, they would come and take it out of the persons Hands: This Fish lives commonly Seven or Eight years. *Aristotle* assures us, that in dissecting Eels, he found no difference of Sex in them; that they had neither Seed, Eggs, Matrix, nor Seminal Pipes, and that they did not engender, insomuch that it's pretended, that they were generated out of the Corruption that is in Mud: *Pliny* frames another System for the explication of it. He says, that when the Eels rub themselves against Rocks, the Off-scouring of their bodies, comes afterwards to take life, and so gives Being to an infinity of small Eels; but neither of the Explications seem to be easily apprehended: I am confident, if those two famous Authors were now alive, and acquainted with the

new

new Anatomy; they would be more cautious of advancing Notions, that have so little semblance of Truth in them.

The Eel is good Victuals, and much used; she is tender, soft and nourishing, because she contains many Oily and Balsamick parts. She has also a great many that are dull, viscous and gross, which makes the Eel to be hard of Digestion, and apt to produce the many ill Effects we have before mentioned: In the mean time, the Eel that has been salted to keep, doth not produce so many Good Effects; because one part of its viscous and gross Flegm is spent, and the other attenuated and scattered by the Salt.

They eat Eels either Roasted or Boiled; those that are Roasted, seem to me to be more wholsome than the other, and the Reason is because they are thereby the more divested of their viscous Flegm, than by the other way; they should also be well seasoned, and you should drink good Wine upon them, in order to help the digesting of this Flegm in the Stomack.

The Fat of Eel.

The Fat of an Eel, is looked upon to be good to take away the signs of the Small Pox in the Face, to cure the Piles, and to make the Hair grow: It's also put into the Ears, to help your hearing.

They make a kind of *Mucilage* of Ele's-skin, by steeping and boiling it in Water, which is applyed to swellings, in order to the softning and dissolving of them; it's good for *Hernias*.

Etymology.

The Eel in Latin, is called *Anguilla, ab Angue*, a Snake, because 'tis of the same shape, and may be called a Water-Snake.

CHAP. XLII.

Of the *Tench*.

Kinds.

THere are two sorts of Tench, *viz.* the Sea Tench, called in Latin, *Merula seu Tinca marina*, which is not used for Food; and the other a fresh Water Fish well known: It's of a different bigness, and some of them are as large as Carp, which have too small Pearls or Stones in their heads, that are used by Physitians to qualifie Acids, to stop Loosness, to fortifie the Sto-

Stomach, to provoke Urine, and to drive the Stone out of the Kidneys, and Bladder. You ought to chuse that Tench which is tender, fat, and well fed: Its taste is also more or less agreeable, as it has lived more or less in clear and running Waters.

Choice.

Good effects. The Tench affords pretty good nourishment, and is good, if applied to the Wrists, or Soles of the Feet, to abate a Fever, and draw out Poison; it's also applied to the Head, to ease the Head-Ach. Lastly, they apply it to the Navel, for the Jaundice; the Gall of Tench is used for curing the Distempers of the Ears.

Ill Effects. The use of Tench, is condemned by many Physitians, by reason of the viscous and Excrementitious Juice, they say it doth produce: It's said, it causes Fevers and Obstructions: As for my self, I do not look upon this Fish to be very wholsome, but I do not believe it pernicious, since we could observe no such bad Effects from it.

Principles. The Tench contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution. It agrees at all times with young bilious People, who have a good Stomach, provided nevertheless it be moderately used.

REMARKS.

THE Tench is a fish very well valued for the goodness of its Taste: It chuses rather to live in muddy and standing Waters, than such as are clear and rapid, and therefore we meet with him mostly in Pools, Lakes and Marshes, rather than in Rivers; however they are sometimes found in Rivers, but especially in those that are full of Mud and Dirt, on which they feed; and this makes Authors disapprove of the eating of them. This fish in Latin is by some called, *Piscis ignobilis, vilis*, and *pauperiorum cibus*; and *Ausonius* names it *Vulgi solatium*; which denotes the little value the Ancients put upon it. It's now a days much used, and we find by experience, that tho' it feeds upon dirty and filthy food, yet 'tis well tasted enough, and pro-

produces no worse effects than the Carp, and several other fishes of the same kind.

The Tench is almost to be met with every where; there is such a friendship between him and the Pike, as some Authors tells us, that tho' this last fish ravages and eats all that comes in its way, yet he spares the Tench, as his friend.

The Tench in Latin is called, *Tinca*, *quasi tincta*; and indeed it has a colour different enough from most other Fishes. *Etymology.*

CHAP. XLIII.

Of the *Trout*.

THere are several sorts of Trouts, which differ according to the places they live in, to their colour and bigness: Some are found in deep and rapid Rivers, others in Lakes; some are of a blackish colour, others reddish or rather of a Gold colour, which made them be called in Latin *Aurata*. Lastly, there is another sort that is larger than the rest, named the Salmon-trout; because 'tis much like a Salmon, both in its Internal and External parts: It's not altogether so large as a Salmon, and is more valued for the delicacy of its Taste, than the other sorts of Trouts; these last are also like unto the Salmon in many respects, but not so much as the Salmon-Trout. You ought to chuse those Trouts that are fat, well fed, reddish, firm, savory and not viscous: You should have such as have been catched in fine, clear, and running Water. *Kinds.* *Choice.*

A Trout supplies you with good Juice, digests easily, and increases Seed. *Good effects.*

It easily corrupts and rots; and therefore it should be eaten as soon as possible, after 'tis out of the Water. *Ill effects.*

Principles. A Trout Contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution. It agrees in the Summer time, with any Age and Constitution.

REMARKS.

THE Trout is a fish of excellent Taste, and used at the daintiest Tables; it's covered with small Scales, usually streak'd with red, according to the following Verse:

Purpureisque salar stellatis tergora guttis.

This fish swims with much agility and swiftness: It's said, that when he hears it Thunder, he is so frightned, that he'll stand still, as if he were immoveable; he feeds upon Worms, slime, mud, and Insects: He also eats small fishes, and pursues them with so much fury and greediness, from the bottom to the top of the Water, that he sometimes throws himself into the Boats that pass by near him.

The Trout, besides that, it is well tasted, as we have already noted, produces good Juice, and several other the like Effects. The Reason is, because this fish is almost always in motion, and feeds upon good food, and usually swims in clear and running Streams; and this makes him have less gross and viscous Humours, to eat short, and to be easily digested: On the other hand, it easily corrupts and rots, therefore soon gives way to the Impressions of the Air, which causes a fermentation therein; and in a short time destroys the original disposition of its parts.

The Trout in Summer, is more delicious than at any other time, but in Winter, looses almost all the goodness of its Taste; they dress and cook it several ways: It's Boyled, Fryed or Roasted; they make Pies of it, which are very good: Some Salt it for keeping, and exporting it to other Countries.

The Fat of Trout. The fat of a Trout, is of a lenifying and dissolving nature, good for the Piles and other Distempers of the *Anus*, and Ulcers in the Breast.

Etymology. A Trout in Latin, is called *Trutta, à trudendo, quasi Trusilis*; being as much as to say, forcing its way, because it many times swims against the Current of the Water, and forces the Waves strangely.

Another Trout. There is another kind of Trout, somewhat different from those before mentioned; which in Latin is called, *Thymallus, à thymi odore*, because it smells like *Thyme*: It's delici-

ous

ous Food, easie of digestion, has good Juice, and so wholsome, that in some places they allow Sick People to eat it: It's in shape much like unto the common Trout, and as well as the other lives in clear and running Waters; It feeds upon the same Food, and in some Countries, is more valued for the goodness of its Taste, than the other sorts of Trouts. It's fat, good to remove the prints of the Small Pox, for Deafness, drummings of the Ears, Specks and Catarrhs of the Eyes.

CHAP. XLIV.

Of the *Barbotte.*

IN the choise of this Fish, take that which is well fed, tender, delicious, and agreeable to the Taste. *Choice,*

It yields pretty good Nourishment, and is easie enough of Digestion. *Good Effects.*

This Fish is a little too soft and viscous, the Row as well as that of the Eel-powt, is not to be eaten, for it will work with you upwards and downwards. *Ill effects.*

It contains much Oil, Flegm and volatile Salt. *Principles.*

It agrees at all times, with young People of a hot and bilious Constitution. *Time, Age, and Constitution.*

REMARKS.

THis is a small River Fish well known to Fisher-men, that lives upon mud and slime; several nice Pallates there are, who do not much esteem it, because they alledge it tastes of the ordure with which 'tis fed.

Its Liver is well tasted, and very large in comparison to the bigness of the rest of its Body: Some Authors assure us, there is no other but this part of the fish, that is good to be eaten.

CHAP.

CHAP. XLV.

Of the *Gudgeon.*

Kinds. THere are two sorts of Gudgeons, *viz.* the Sea and fresh Water Gudgeon; the first is subdivided into two other, of which the one is White, and the other Black: They have both of them a good Taste; tho' the White *Choice.* has the preference; both the Sea and River Gudgeon ought to be well fed; and those that have been bred in clear and running Waters are the best.

Good effects. The Gudgeon yeilds pretty good Nourishment, produces good Juice, is easie of digestion, and provokes Urine: Several Authors affirm that People recovering from Sickness may eat it.

Ill effects. It produces no ill Effects, unless used immoderately.

Principles. It contains much Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

THE Sea Gudgeon, tho' of a good Taste, and Juice enough, yet is little used. As for the River one, 'tis well known to Fisher-men, and not much valued: It's about the length and thickness of ones Thumb, and full of small Scales; it's found in Lakes and Rivers, and lives chiefly in the bottom, among the Mud; and for that Reason, 'tis by some Authors in Latin called, *Fundulus*; it feeds upon Weeds, Moss, and small Leeches that are in the Lakes: It's also said, it will not spare Mens bodies drowned therein, which have made some call it, ἀνθρωποφάγος.

A Gudgeon is soft, and not compact in its parts, and hath but few viscous and gross Humours, and therefore is easily digested, and of a pleasant Taste.

Etymology. A Gudgeon in Latin, is called *Gobius, à κωβιός*, that signifies the same thing.

CHAP.

CHAP. XLVI.

Of the *Smelt*.

YOU are to chuſe Smelts that are fair, ſhining, of a Pearl Colour; ſoft, tender, delicious, juicy, and ſmelling like Violet. *Choice.*

The ſmelt yields pretty good Nouriſhment, and is eaſie of digeſtion. It's look'd upon to be opening, and good for the Stone, and Gravel. *Good effects.*

We do not find it produce any ill Effects. *Ill-Effects.*

It contains much Oil, and volatile Salt. *Principles.*

It agrees at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

A Smelt is a ſmall Fiſh that is bred in the Sea, and gets up into Rivers, where they fiſh for it. There are great numbers of them in the *Seine* at *Roan*; they aſſure us they are more plentiful and taſte better towards the end of Summer, or the beginning of Autumn, than at any other time of the year. This fiſh is about the length of ones Finger, and the thickneſs of ones Thumb, and feeds upon Flies and inſects, and in ſhape and vertue is much like a Gudgeon; however, it's more delicious, by reaſon of the Violet Taſte it has, which probably ariſes from the Principles of the Smelts, being a little more exalted than thoſe of the Gudgeon, and more freed from groſs matters; and therefore they make a more nice and finer Impreſſion upon the Senſe of Taſte.

A Smelt in Latin, is called *Eperlanus*, *à perlâ*, a Pearl, becauſe 'tis like it in Colour. They call it alſo, *Viola marina*, becauſe it ſmells like Violet. *Etymology.*

CHAP.

CHAP. XLVII.

Of the *Lamprey.*

Kinds. THere are two sorts of them, *viz.* the Sea and River Lamprey; and both of them used for Food, by reason of the goodness of their Taste.

Choice. You are to chuse those that are tender, delicious, fat, well fed, and taken in fine, clear, and running Water.

Good effects. they are Nourishing enough, and increase Seed; the fat is of a softning, mollifying, and dissolving Nature; they rub the Face and Hands of those who have had the Small Pox with it, to hinder the prints thereof to be seen.

Ill Effects. Lamprey is easily digested; but they pretend 'tis pernicious to those who are weak in their Nerves, and subject to the Gout and Gravel.

Principles. This fish contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution. It agrees especially in the Spring, with young People of a hot and bilious Constitution, with those that have a good Stomach, and whose Humours are Thin; but those that are old, flegmatick, and abound with gross Humours, should abstain from it, or use it moderately.

REMARKS.

THE Lamprey, is a fish of the shape of a large Eel: It's fat, and has a delicious Taste. It was antiently much esteemed, and is so still; for they serve it to the nicest Tables. It lives in stony Places, and feeds upon Mos and Water. It's said, it lives no longer than two years; and that soon after it has produced its young, it insensibly decays and dies.

Sea Lamprey. The Sea Lamprey, is of the number of those Fishes, which leave the Sea for a time, and return thither again. In a word, they usually leave it in the beginning of the Spring, and go into the Rivers where they Spawn; after which they

they return with their young, to their former place again, at a certain time prefixed.

As for the River Lamprey, it continues in its Native Place. I mean, fresh water, and is many times to be met with in Brooks and Springs, whither the Sea-water does not reach. It's as to Shape and Taste, like unto the Sea Lamprey, and differs in bigness from it. *River Lamprey.*

We have observed, that Lampreys in the Spring are tender, delicious, and good to eat; but that at all other times, they are hard, tough, and have but little Taste: They are very Nourishing, because they contain many Oily and Balsamick parts that are apt to unite with the solid parts, and repair the decays of them. They contain also dull, viscous, and gross Juices, which make them hard of Digestion, and apt to produce the other ill Effects we have before mentioned. However we may affirm, that Lamprey is yet easier of Digestion than Eel.

They dress Lamprey several ways; they boil, roast, or fry it; they bake it in Pies, and also salt or dry it, that it may be kept the longer, and the more easily be convey'd from one place to another. Some Antient Authors have recommended the drowning of the Lamprey in Wine; that we should keep her till she is dead, that so it may have time to depositt the malignant quality, they pretend it has: I am of the Opinion, that Wine and Spice are proper for the seasoning of this Fish, not upon the account of its pretended Malignity, which I take to be imaginary; but because they'll make the Lamprey of easie Digestion, by attenuating its thick and viscous Juices.

The Lamprey in Latin, is *Lampetra, à lambendis petris*; because she licks and sucks the Stones, Rocks, and the inner surface of the Vessels, wherein she is put. *Etymology.*

It's also called *Muræna, à μυω, fluo,* to flow or run, because she commonly Swims in deep Waters.

CHAP. XLVIII.

Of the *Salmon.*

YOU ought to chuse that Salmon, which is well fed, large enough, of a midling Age, tender, short, reddish, and taken in fine, clear, and running Water. *Choice.*

Good effects. It's Nourishing enough, of a strengthning and restorative Nature; works by Urine, pectoral and dissolving.

Ill effects. It's a little hard of Digestion, and heavy upon the Stomach, especially if it be too Old.

Principles. It contains much Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it be used moderately.

REMARKS.

THE Salmon, is a fish of a very good Taste, and covered with small Scales enough, in respect to the bigness of his body: These Scales are marbled with Red or Yellow spots. It's very long and thick, and yet varies according to the Places where he lives: It's usually Two or Three Foot, tho' there are some Six Foot long; and those have been met with that have weighed from Twenty four, to Thirty six Pound. Some Authors say, this fish will not live but in troubled and muddy Water. In the mean time, several Fisher-men have observed, that he devours small Fishes; and sometimes they have found some in its Belly. It's not likely that so large and strong a Fish as a Salmon is, should live only upon troubled Water. Besides, there had been no need of so many Teeth as he has, if he were to have nothing to do with solid Foods.

Tho' the Salmon be a Sea fish, as we have observed, we also find him in Rivers, but especially in those that are upon falling soon into the Sea: He comes up usually in the beginning of the Spring; and 'tis observed, that he grows fat presently in fresh water, more Juicy and better Tasted than before. But when he has tarried above one year in a River, he grows Pale, dry, lean, and ill Tasted. This fish lives several years; and you may keep it a long time out of the Water, before it dies.

Salmon is eat either Fresh or Salted; the first is much more agreeable to the Taste, than the other; but soon corrupts. They Salt it for the conveniency of keeping it long, and of Transportation. Salmon is tender, short, and savoury; because this fish does not live in muddy Water, but in fine clear Rivers, and in the Sea; because 'tis also almost always in Motion, and feeds upon good Food: It abounds with volatile Salt, and Oily, and Balsamick Principles, that makes it apt to give good Nourishment, to strengthen and produce several other the like Effects. In the mean time, you must eat it moderately; for Salmon being very fat, sometimes causes Reachings and Indigestions.

ſtions. You are in like manner, to chuſe middle-aged Salmon, and not that which is too old; becauſe if ſo, you'll find it dry, hard, heavy upon the Stomach, and not eaſily Digeſted.

Salmon in Latin, is *Salmo, à ſale*, Salt, becauſe 'tis ſalted in order to be kept; or elſe *à ſaliendo*, to leap; becauſe it leaps with much Force and Agility, and ſwims almoſt always againſt the Current. *Etymology.*

There is another kind of Salmon, in Latin, called *Salmero*, or *Salmerinus*, *à Salmone*, Salmon; becauſe 'tis very like the common Salmon in all things. However 'tis ſmaller, it lives in Rivers and Lakes, and is often found near *Trent*. This Fiſh has alſo ſomewhat of the Trout in him, and is at leaſt of as good a Taſte as it, and the common Salmon: It's tender, delicious and ſhort, and not at all viſcous; but on the contrary, ſo eaſie of Digeſtion, that ſome Phyſitians allow the Sick to eat it. It corrupts very ſoon, if not Salted; and produces very near the ſame Effect as the Salmon, of which we have firſt Treated. *Another kind of Salmon.*

Some pretend this Fiſh, does not at all differ from the common Salmon, and that in time it grows as big as the other: However, *Johnſton* makes a different Species of it; and we may eaſily apprehend by the Deſcription this Author has given us of its form, that there is ſome ſmall difference between it and the Salmon. Beſides, *Geſner* ſays, he once conſulted a very Experienced Fiſher-man, and Man of Probity, upon this Subject; who aſſured him, this fiſh would never grow ſo big as a common Salmon, tho' he were to continue many years in the River.

CHAP. XLIX.

Of the *Whiting*.

THE Whiting, you are to chuſe, ſhould be fat, tender, ſhort and light. *Choice.*

It's pretty Nouriſhing, produces good Juice, is light in the Stomach, and eaſie of Digeſtion. *Good effects.*

A Whiting, is a Fiſh that produces no ill Effects that we know of; nay, there are ſome who have eaten of it to exceſs, and yet found no inconveniency by it; and therefore Sick Perſons, *Ill effects.*

sons, and those that are recovering from Illnesses, are safely allowed to eat it.

Principles. It contains much Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

WHiting is a Sea Fish, that often comes near the Shoar: It's very common in *France*, and other Countries, and is valued for the goodness of its Taste, and served to the best Tables. It feeds upon small Fishes, and any thing it can find in the Sea. It's very wholsome, and the Reason is; because that 'tis not burdened with viscous Juices, that its Principles are exalted enough, and that 'tis not very compact in its parts; which makes it light, short, and easie of Digestion.

Whiting Pearl. Vertue. They find small oblong Pearls in the Head of a Whiting, which are of an opening Nature, good for the Colick in the Back, to expell the Stone out of the Bladder and Kidneys, and to stop a Looseness; they bray them in a Mortar, and the Dose is from ten Grains to forty.

Dose.

CHAP. L.

Of the *Mackerel*.

Choice. YOU are to chuse Mackerel, that is new, pretty thick, well fed, tender, Juicy and agreeable to the Taste.

Good Effects. It's Nourishing enough, and looked upon to be of an opening and dissolving Nature.

Ill effects. It produces viscous and gross Juices, and is a little hard of Digestion.

Principles. It contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution. It agrees in the Spring and Summer, with young People of a strong and hail Constitution, and such as have a good Stomach.

REMARKS

REMARKS.

MAckerel is a Fish well known, and found almost in great plenty in all Seas, but never in fresh Water, according to the Observations of divers Authors. Its found usually in the sand, and among stones near the Shore: They fish for it, when it is of the bigness we usually see it; for after that it grows bigger, and is not looked upon to be the same it was before.

This Fish is much used in *England*, bnt yet only for a certain season of the year, for when that is over, we see no more of it: It's salted in order to keep; but then 'tis not so well Tasted as before. This sort is in many places to be had at all seasons, but it heats much, and is no good Food.

All Authors who have treated of Mackerel, place it in the number of those Fishes, that have a bad Juice. It's indeed a little hard and viscous, and nourishing, but not easie of Digestion. *Bellonius* blames those that boil Mackerel, in order to eat it; and says, this Fish should be roasted, and season'd with such things as promote Digestion: It's certain, that the roasting of it, does the more divest it of the viscous and gross Juices, it naturally contains.

Mackerel in Latin, is *Scomber*, *à σκομβρὸς*, which signifies the same thing; and some pretend the *French* word *Maquereau*, which is the name of this Fish, has been given it, because as soon as the Spring comes, he follows the young Shad, that are commonly called Virgins, and brings them to their Males, and so they make a Bawd of this Fish. *Etymology.*

CHAP. LI.

Of the *Sturgeon*.

YOU are to chuse those that are young, well fed, as tender as may be, and catched in Rivers. *Choice.*

They are very Nourishing, and a good and lasting Food; they open the Body a little, and the Bones of this Fish being reduced to powder, and taken to the quantity of a Dram, are looked upon to be opening, good for Rheumatisms and the Gravel; they extract that which some *Good effects.*

call Mouth or Water-Glue from it, that is not so soon dissolved as the common sort; but produces the same Effects, when once it hath been dissolved.

Ill effects. Sturgeon is usually a little hard, toughish, and fat, and not soon Digested; and therefore 'tis injurious to weak and tender Persons, as also to those that are Sick or recovering from Illnesses.

Principles. It contains much Oil, and volatile Salt, in all its parts.

Time, Age, and Constitution. It agrees, if moderately taken, at all times with young People that are strong and hail, with those that have a good Stomach, and are used to much Exercise.

REMARKS.

STurgeon is a large Fish, that lives both in the Sea and fresh Water; it has an excellent Taste: It grows fat in the Rivers, and more delicious than if it had continued always in the Sea; it usually weighs a Hundred pounds, but sometimes double. This Fish is so strong, that if it hits any one with his Tail, let him be never so Vigorous, it will throw him down. It's also said, he will very frequently break the Nets he is catched with: There are none of them found in Ponds, for they cannot live long there: As he has no Teeth, he cannot feed upon Fish, but eats the Filth and Froth of the Sea.

Sturgeon is very rare in *France*: They pickle it in those Places where 'tis catched in great plenty, and export it into foreign Countries; they will have the Belly to be the best part of this Fish. Sturgeon was much esteemed by the Antient *Romans*; it's nourishing enough, and solid Food; because it contains thick and gross Juices, which being once fastned to the solid parts, are not easily separate from them. However, these Juices make it hard of Digestion, and apt to produce other ill Effects. Sturgeon opens the Body; for the same being fat, relaxes and weakens the Fibres of the Stomach and Bowels.

CHAP.

CHAP. LII.

Of the *Herring*.

YOU are to chuſe that which is freſh, fat, well fed; white, ſhort, and of a good Taſte. *Choice.*

The Herring is pretty Nouriſhing, eaſie of Digeſtion, and produces good Juice: Some apply Pickled Herring to the Soles of Mens Feet in a Fever. *Good effects.*

Pickled Herring is hard of Digeſtion, and but bad Aliment; it heats much, cauſes naſty Belchings, Thirſt and ſharp pungent Humours. *Ill effects.*

The Herring contains much Oil, and volatile Salt. *Principles.*

Freſh Herring agrees in cold Weather, with any Age and Conſtitution; but for Red and Pickled Herring, they are not good for young Men of a hot and bilious Conſtitution; and indeed agrees with no Conſtitution, unleſs uſed exceeding moderately. *Time, Age, and Conſtitution.*

REMARKS.

THere is no ſort of Fiſh more common in *France*, than Herring, tho' they do not catch them upon their own Coaſt; they multiply apace, and ſometimes there is ſuch a Shoal of them together, that the Veſſels cannot ſail for them. As they are very numerous, every Draught of them in fiſhing is conſiderable, and this is that which makes them ſo common: This Fiſh is preſently Dead out of the Water; it ſhines in the Night, and Communicates a certain brightneſs to the Water, which appears as if it ſhone; then it is that the Fiſher-men catch Herringws ith moſt eaſe. In ſhort, it has been always obſerved, that the fiſhing for Herring, has been more ſucceſsful by Night, than by Day.

Freſh Herring taſtes very well, and produces ſeveral good Effects; and the reaſon is becauſe 'tis tender, not hard ſet together, a little viſcous, and full of Oily and Balſamick Parts, and of volatile Salt. As for Pickled Herrings, they are not ſo wholſome as Freſh Herring; not only be- *Freſh Herring.* *Pickled Herring.*

cause the Salt makes them sharp, and apt to produce Humours of that Kind, but also because they insensibly lose a great part of their Moisture, and this makes them not so easie of Digestion: However, they are not so pernicious as Red Herring, because these last are still dryer, sharper, and not so moist as the other.

Etymology. Herring in Latin, is *Halec*, *à ἅλς*, sal, or *ab ἁλικις*, *aut ab ἁλυκον*, *salsamentum*, Pickle; because Herring is wont to be Salted and Pickled, to make them keep the better.

CHAP. LIII.

Of the *Sardin* or *Pilchard*.

Choice. THis Fish ought to be chosen, when 'tis young, tender, well fed, fresh, and catch'd in *March* and *April*.

Good effects. It's pretty Nourishing, opens the Body, breeds good Juice enough, is of a dissolving Nature; good for swelling of the Gums and Legs, if pounded and applied thereunto.

Ill Effects. When 'tis Pickled, it heats much, causes Thirst, and makes the Humours sharp and pungent.

Principles. It contains much Oil, and volatile Salt.

Time, Age, and Constitution. When 'tis Fresh, 'tis good in cold Weather, for any Age and Constitution; but when 'tis Pickled, it ought to be eaten more moderately; especially by young Men of a hot and bilious Constitution.

REMARKS.

THis is a small Fish, well known; it's commonly found in the Mediterranean, and much like an Anchove, but larger and thicker: It's much like unto a yound Shad, and does not differ from it, no otherwise than that 'tis not so large as the Shad. It feeds upon the Ordures it meets with in the Sea; they swim up and down in Shoals, one while in the middle of the Sea, at other times near the Shore, the Rocks, *&c.* As these Verses intimate to us.

Et

Et curvis habitant scopulis, & littora visunt,
Atque catervatim percurrunt æquoris undas,
Alternantque imas ponti, currumque per æquor.
Hospitium mutant semper, pontoque vagantur.

This Fish, whether fresh or pickled, is delicious Food, but it loses some of its excellent Taste, when Pickled; and being thus ordered, does very near produce the same Inconveniencies, as the Pickled Herring; but yet with this Difference, that it hath a much finer and more agreeable Taste. Your great Drinkers also make use of it, as delicious Food; because it puts them upon the search for good Liquor, and provokes them to Drink. It may be reckoned in the number of those Foods, that are more Pleasant than Wholsome and good: There are but few Nations who do not know this Fish; for where there are none to be had Fresh, it's transported thither Pickled. *Fresh and Pickled Sardin.*

The Latin name of this Fish, is *Sarda*, or *Sardina*; because that in former Days, they exported a great quantity of it from *Sardinia*, into other parts of the World. *Etymology.*

CHAP. LIV.

Of *Anchovis.*

YOU are to chuse those that are tender, fresh, white without, red within, small, plump, firm, and well Tasted. *Choice.*

Anchovis are of an opening Nature, fortifie the Stomach, and create an Appetite. *Good effects.*

When they are used to excess, they heat much, and make the Humours sharp and pungent. *Ill effects.*

They contain much Oil, and volatile Salt. *Principles.*

They agree in Winter with old, flegmatick, and melancholy People; and with those who have no good Digestion: But young People of a hot and bilious Constitution, ought to abstain from them, or use them very moderately. *Time, Age, and Constitution.*

REMARKS.

REMARKS.

ANchovis is a small Sea Fish, that is as thick and long very near as ones Finger; they fish for it in several places, as in the River of *Genua*, and in *Provence*. They usually swim in Shoals, and make a close Body together; they'll run to the Fire, when they see it, and the same is made use of as a Snare to catch them. But some pretend, that those taken in this manner, are softer than the others; they are Pickled after their Heads are cut off, and Guts taken out, which soon Corrupt.

This Fish is much used in several parts of *Europe*, for the Excelleny of its Taste, they mix it with Sauces: It helps Digestion, and fortifies the Stomach with its volatile and saline Principles, which cause a gentle and moderate heat in that part, and disperse and attenuate the Aliments, that are contained therein. In the mean time, if it be used to excess, it very much rarifies the Humours by these same Principles, and so produces the ill Effects we have mentioned.

Etymology. Anchovis is in Latin, called *Apua*, which name belongs to it in particular, tho' 'tis also given in general to the *Sardin*; and that which the French call *Melett* (our Sprat,) a small Fish eaten much in *Languedoc*, and has the same vertues as the Anchove.

CHAP. LV.

Of the *Plaise*, and *Flounder*.

Choice. YOU are to chuse those that are fresh, tender, white, soft, and agreeable to the Taste.

Good effects. They are Nourishing enough, and produce good Juice, digest easily, allay the sharp Humours of the Breast, and open the Body.

Ill effects. They are a little viscous; tho' we do not find they produce any ill Effects, at least when not used to excess. It's said, that when these Fishes begin to smell and putrifie, that they are purgative.

Principles. They contain much Oil, flegm, and a midling quantity of Salt.

Time, Age, and Constitution. They agree at all times, with any Age and Constitution; and especially with young People of a hot and bilious Constitution.

RE-

REMARKS.

THE Plaiſe and Flounder are two Fiſhes of the ſame kind, both of them being in Latin called *Paſſer lævis*, to diſtinguiſh them from another kind of *Paſſer* called *Squamoſus*, of which by and by. *Names.*

A Plaiſe is bigger than a Flounder, which laſt is alſo called *Quadratulus* in Latin, by reaſon of its ſquare Form.

Both theſe Fiſhes are found in Salt and Freſh-water; though they are not to be met with in ſuch numbers in the Sea as in other places. They are well known to Fiſhermen. they are nouriſhing enough, and qualify the ſharp humours of the Breaſt; becauſe they contain an oily, viſcous, and balſamick Juice, that is apt to ſtick to the ſolid parts, and to embaraſs the ſharp Salts that prick the Lungs: They alſo open the Body, by the help of this ſame Juice, which doth a little looſen the Fibres of the Stomach and Bowels, which makes the paſſages ſmoother, and ſoftens and qualifies the ſoft Matters contained in the Bowels.

Theſe Fiſhes are in Latin called *Paſſeres, quia parte ſupinâ albicant, prona fuſci ſunt, & terrei coloris, inſtar paſſerum avium:* They were alſo formerly named *Pectines, forſan quod ſpinæ eorum rectæ, & parallelæ pectinis inſtrumenti, quo capilli pectuntur, ſpeciem præſe ferant.* *Etymology.*

CHAP. LVI.

Of the *Bret-fiſh*, *Flat-fiſh*, and *Burt*.

YOU are to chuſe thoſe that are freſh, tender, white, and pleaſing to the Taſte. *Choice.*

They are nouriſhing enough, pectoral, good to qualify the ſharp Humours of the Breaſt, and to open the Body. *Good Effects.*

They produce no ill Effects, at leaſt if not uſed to exceſs. *Ill effects.*

They contain much Oil, and a midling quantity of volatile Salt. *Principles.*

They agree at all times with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

REMARKS.

THese are all three Sea-fishes, called in Latin *Passeres squammosi*. The first of the three has the best taste, and in shape is much like unto a Sole: It's flat, pretty large, and beset with small rough Scales, sticking close to the Skin.

The next is covered with small black Scales, marbled with red; and it's much like a Flounder, though smaller: And the third does not differ from the last, but only that it is not so big.

All three are much used for Food: They are also soft, white, and altogether like Plaise and Flounders: They likewise produce the same Effects. We have no occasion to explain their Vertues here, since we should do no more than repeat what we have said in the fore-going Chapter.

CHAP. LVII.

Of the *Sole*.

Choice. YOU should chuse that which is tender, fresh, firm, white, dainty, and well tasted.

Good effects. I'ts nourishing enough, produces good Juice, and is easy of Digestion. The Head of this Fish being dried, and reduced to a Powder, is looked upon to be good for the Stone, Gravel, and Scurvy.

Ill effects. It produces no ill Effects, if it be not immoderately used.

Principles. It contains much Oil and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

THere are but few Fishes that have such an exquisite Taste, and at the same time are so wholesome as the Sole; and therefore 'tis called by some *Perdrix marina*, the

the Sea-Partridge. It's well known to Fiſhermen, and is ſerved to the beſt and daintieſt Tables. This Fiſh is of a different bigneſs and kind.

It's tender, ſhort, firm, having but little viſcous and groſs Juices, and containing a juſt proportion of oily and ſaline Parts, which makes it to have ſo excellent and agreeable a Taſte, and to produce all the good Effects we have ſpoken of.

The Sole in Latin is *Solea*, becauſe it is ſomewhat like the Sole of a Shoe, called alſo *Solea*.

Bugloſſus is another Latin name it has from βούγλωσσος, *à βοῦς*, an Ox, and γλῶσσα, a Tongue; becauſe in form it's like a Neat's Tongue. *Etymology.*

CHAP. LVIII.

Of the *Turbot*.

Kinds.

THere are ſeveral ſorts of Turbot, that differ from one another not only in bigneſs, but alſo in that ſome of them have prickles on their Heads and towards their Tails, and others none at all. *Choice.* You are to chuſe this Fiſh while it is freſh, firm, white, tender and juicy. *Good effects.*

It's nouriſhing enough, and eaſy of Digeſtion, and is looked upon to be good againſt the Diſtempers of the Spleen, when applied thereto.

Ill Effects.

It produces no ill Effects, unleſs immoderately uſed.

Principles.

It contains much Oil and volatile Salt.

Time, Age, and Conſtitution.

It agrees at all times, with any Age and Conſtitution.

REMARKS.

JUvenal, in his fourth Satyr, informs us, what value the Ancients had for Turbot, by the pleaſant Deſcription he gives, of a Company of dainty Perſons, who were aſſembled by *Domitian*'s Order, to give their Advice about the goodneſs of this Fiſh. We may ſay, it has an excellent Taſte, and is uſed at the beſt Tables. It's by ſome called *Phaſianus aquaticus*, the Water-Pheaſant, by reaſon of the goodneſs of its Taſte, which is ſomewhat like that of a Pheaſant

Pheasant. It's wholesome, and produces many good Effects; and the reason is, because 'tis indifferently compact in its parts, contains a just proportion of oily and saline Principles, and has but few viscous and gross Juices.

The Turbot is a Sea-fish found in all parts, and at all times. There are very large ones in the Ocean and Mediterranean. *Rondelet* says, he had seen those that were five Fathom long, four in breadth, and a Foot thick. This Fish sometimes lives about your fat Soils, and near the Shores, but most often at the Mouths of Rivers, where they watch the coming of other Fishes. It's of a voracious Nature, feeds upon the small Fishes it meets with, and especially upon Cray-fish, of which it's a great lover. It moves slowly, by reason of the largeness of its Body.

Etymology. The Turbot in Latin is called *Rhombus*, because 'tis large, flat, and like a Lozenge.

CHAP. LIX.

Of the *Quaviver*, or *Sea-Dragon*.

Kinds. THere are two sorts of Quavivers, the great and small ones, the last of which is only

Choice. used for Food. You are to chuse that which is tender, juicy, fresh, firm, short, and of a good Taste.

Good effects. It's very nourishing and restorative, produces good Juice, and easily digests. It's looked upon to be good for all sorts of venemous Wounds, when applied to them.

Ill effects. It produces no ill Effects, unless used to excess.

Principles. It contains much Oil and volatile Salt.

Time, Age and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

THIS is a Sea-fish well known to Fishermen, and is used at the best Tables, by reason of its excellent Taste. It's tender, firm, short, and has but few viscous and gross Juices; and therefore 'tis easily digested, and produces the other Effects we have attributed to it.

The

The Sea-Dragon uſually lives in ſtony and ſandy places. It's ſaid, if you endeavour to take him with the Right-hand, it will violently reſiſt; but if you uſe the Left, it yields eaſily, and is catched; but 'tis a thing hard to be underſtood, and wants Confirmation.

This Fiſh has ſharp and venemous Fins on his Back, with which he defends himſelf againſt the Fiſhermen. If they are pricked with them, the place ſwells, and the ſame is uſually attended with an Inflamation, Pain, and Feaver. Theſe little Fins do not loſe all their Vertue when the Fiſh is Dead; for when your Cooks happen to be pricked with them, they ſuffer the ſame Inconveniency as if the Fiſh had been alive. The Remedies uſed in this Caſe are ſharp, volatile, and ſulphurous things, ſuch as the Spirit of Wine, a mixture of Onions and Salt, or elſe the Fleſh of the Sea-Dragon himſelf: All theſe being applied to the Wound, open the pores of the Skin, and give a more open paſſage out to the venemous parts injected. Some upon this or the like occaſion have ordered the Brains of the Sea-Dragon to be burnt to Aſhes, and the Powder to be taken inwardly: This Remedy is much eſteemed, though by this Calcination they do not conſider, that the Brain of the Fiſh is diveſted of its volatile Salts, which have the moſt efficacy in them againſt the Poiſon; and that they reduce the Brain into the form of an Alkali Matter, proper only to ſwallow up ſome acid parts.

The Sea-Dragon in Latin is called *Draco, à δρακος*, an Eye; becauſe this Fiſh is ſharp-ſighted. *Etymology.*

CHAP. LX.

Of the *Roach.*

YOu ought to chuſe Roaches that are tender, freſh, plump, and well taſted. *Choice.*

They are eaſy of Digeſtion, and produce a good Juice: They are likewiſe nouriſhing, reſtorative, recover decayed Strength, promote Seed, and are looked upon to be good to ſtop a Looſneſs. *Good Effects.*

We do not find they produce any ill Effects. *Ill effects.*

The Roach contains much Oil and volatile Salts, in all its parts. *Principles.*

It

Time, Age, and Constitution. It agrees, especially in Winter time, with any Age and Constitution.

REMARKS.

THE Roach is a Sea-fish well known to Fishermen. It has two sharp Fins on the Back, and feeds upon Flesh. It eats small Crabs, and other little Fishes: It's more esteemed in Winter than Summer; perhaps because it swims in the open Sea in Winter, whereas in Summer time it draws near the Shore, and therefore it feeds upon different Foods in these two Seasons; or else, according to the relation of some Authors, because it spawns in Summer time.

The Roach is easy of Digestion, because 'tis tender, delicate, not very compact in its parts, and has but little gross Juice. It's very nourishing and restorative, by reason of its oily and balsamick Parts, and volatile Salts. Lastly, It's looked upon to be good for stopping a Looseness. It operates upon this occasion, by calming and suppressing the fury of the sharp and pungent Humours that cause this Inconveniency, by its oily and incumbring Principles.

Etymology. The Roach in Latin is called *Erythrinus*, *ab* ἐρυθρὸς, red, because this Fish is red.

Pliny likewise for the same reason calls it *Rubellio.*

CHAP. LXI.

Of the *Shad.*

Choice. YOU are to chuse a Shad that is fresh, plump, tender, well tasted, and that has been catched in fresh Water.

Good Effects. It's very Nourishing, and causes Sleepiness: They find a Pearl in the Head of this Fish, which is looked upon to be good for curing of Quartan Agues, expelling the Stone in the Kidneys and Bladder, working by Urine, and consuming acid Humours: It's also pretended, that the Stomach of a Shad dried and reduced into a Powder, if taken inwardly, fortifies the Stomach.

The

The Shad, especially when 'tis not fresh, hath a certain Sharpness in it, that doth a little incommode the Gums, and causes Thirst. This Fish taken in the Sea, is also a little hard, and not easily digested. *Ill effects.*

This Fish contains much Oil and volatile Salt, at all its parts. *Principles.*

It agrees in the Spring, when 'tis better than in any other Season of the Year, with any Age and Constitution, provided it be moderately used. *Time, Age, and Constitution.*

REMARKS.

THE Shad is a Fish well known, and eaten at the best Tables, for the goodness of its Taste. It contains oily and balsamick Principles that are also a little viscous, and apt to yield good Nourishment, by uniting with the solid parts, and cause Sleepiness, by binding up and embarassing the Animal Spirits. They are also these viscous Juices, endued with some sharp Salts, that incommode the Gums by their sticking to them, and causing Thirst by pricking the sides of the Stomach. This Fish was but little esteemed by the Ancients, according to the Relation of *Ausonius*, who says, there are none but the Vulgar that eat them.

The Shad is a Sea-fish, but 'tis also found in Rivers, into which it usually goes in the beginning of the Spring. When it first comes out of the Sea, 'tis lean, dry, and ill tasted; but after it has been in fresh Water for some time, it grows fat, plump, and savoury. It's said, this Fish is so afraid of Thunder, that the noise thereof many times kills it out of fear. *Rondelet* says, that he had seen some of them, by playing on the Lute, run and skip about on the face of the Water.

They pickle Shad to keep, and for the exporting it into other Parts; but 'tis not so well tasted as before. *Pickled.*

The Shad in Latin is called *Alosa*, *ab alendo*, to nourish, because 'tis very Nourishing. *Etymology.*

CHAP. LXII.

Of the *Thornback*, or *Ray*.

Kinds. THere are several sorts of Thornbacks, some of which have their Backs almost all over diversified with white points like Stars, and others have none of them but on the Tail: There is also another kind of them catched at *Marseilles* that are much esteemed. This Fish in Latin is called *Raya clavellata*, is of a blackish Colour, smaller than the other, tenderer, and of a more exquisite Taste. All Thornback ought *Choice.* to be chosen when they are plump, and as tender as may be, and you must let them lye for some time before they are eaten.

The Thornback is Nourishing enough, and *Good effects.* is Food that is both solid and durable. Some pretend, that the use of it provokes Venery, and increases Seed.

The Thornback is naturally a little hard, not *Ill Effects.* easy of Digestion, and apt to cause Wind, and produce heavy and gross Humours; and if eaten before you let it lye for some time, it will be attended with all these ill Effects, to a great Degree.

This Fish contains much Oil, and volatile Salt.

Principles. It agrees at all times, with young, bilious, and sanguine People, who have a good Sto-*Time, Age, and Constitution.* mach.

REMARKS.

THE Thornback is a Sea-fish well known. It has a good Taste, and is much used for Food. It multiplies apace, and therefore is common enough. It feeds upon small Fishes, and lives in miry and dirty places in the Sea near the Shore. It's salted in some places, and dried in the Sun, or with Fire: They beat it well, in order to its

its drying the sooner; and when 'tis dried enough, it will keep a long time good. They export it from one place to another, but 'tis not good Food. *Dried and pickled Thornback.*

As for the Thornback commonly used in *France*, 'tis not pickled; it contains viscous Juices, that make it hard of Digestion; but 'tis very Nourishing, and a solid and durable Food; because these same Juices stick to the Vesicles of the Fibres, so as not easily afterwards to be separated from them.

The Thornback, in order to the producing of good Effects, and to be made more agreeable to the Taste, should not be too fresh. It must be kept for some time, during which there is a little Fermentation wrought in it, whereby some dull and viscous Matters, which make it hard and tough, are insensibly attenuated and destroyed; and therefore those that live at *Paris*, and other parts, eat the Thornback in a better condition than those near the Sea-side, because it has more time to lye by.

The Teeth of Thornback being brayed in a Mortar, may be used to dry up acid Matters, as well as Crab's Eyes, and all other Alkali things. *Thornbacks Teeth.*

The Gall of Thornback is good for the Distempers of the Ears. *Gall.*

Rondelet doth very much magnify the Liver of this Fish, for being good against the Itch. *Liver.*

The Thornback in Latin is called *Raya, à radio*, Rays, because its Back looks like Stars. *Etymology.*

Some derive the Word *Raya* from *Rubo*, a Briar; because this Fish carries prickles upon his Back and Tail like a Briar.

CHAP. LXIII.

Of the *Cod*.

YOU are to chuse that which is white, tender, fresh, and well tasted. *Choice.*

It's Nourishing enough, and produces good Food. *Good effects.*

Salt Cod is not near so well tasted as that which is fresh, neither is it so easy of Digestion, but harder and tougher. You are to steep it in Water before 'tis eat; for without that, it will heat much, and make you very dry. *Ill Effects.*

Principles. It contains much Oil and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

THE Cod is a Sea-fish well known. It's about two Foot long, and proportionably in breadth. It's much used for Food. When it's fresh and new, it produces good Juice, and is Nourishing enough, because it contains a great quantitity of oily and balsamick Parts; but when it has been salted, and is too old, it's not so well tasted nor so easy of Digestion; not only because the Bay-salt hath fixed and sunk down its more volatile Parts, and such as are most apt to excite an agreeable Taste; but also because that being introduced into the pores of the Fish, it makes it more solid, compact and hard.

The Pickle of Cod. The Pickle of Cod is of a dissolving and drying Nature, when outwardly applied: They also use it among other things in Glisters, and is Laxative, because it contains much Salt, iritates and pricks the intestinal Glands, and forces more Liquor out than before.

Vertue. The Stock-fish used in *France*, and other Parts, is not so good as salted and dried Cod: Some pretend otherwise, and will have it to be the Melwel, called in Latin, *Molua major*: Be it as it will, Stock-fish is no good Food, because 'tis hard, tough, and not easily digested: However, there are many People that make a Ragou of it.

The Pickle of Melwel has the same Vertues as that of Cod.

CHAP. LXIV.

Of *Barbel.*

Choice. THE small Barbels are to be preferred before the large ones, because they are easier of Digestion. They should be also catched in pure running Waters.

Kinds. There are two sorts of them, one of which are hairy, and others not.

This

This Fish is very nourishing, and even proves solid and durable Food enough. It is also looked upon to be good for the Cholick, Piles, and stinging of venemous Creatures. They also pretend, that it allays venereous Inclinations: But I am not certain that all these Vertues which are attributed to it are grounded upon solid Experiments. *Good Effects.*

This Fish is a little hard, and not easily digested; and a certain Author says, that the Wine wherein it hath been steeped and boiled makes Men and Women barren. *Ill effects.*

It contains much Phlegm, Oil, and Salt that is almost all volatile. *Principles.*

It agrees at all times, with young bilious People, those who have a good Stomach, and are used to much exercise of Body. *Time, Age, and Constitution.*

REMARKS.

BArbel is a Sea-fish of an oblong form, and middle sized, and beset with large and tender Scales. It rarely weighs above two Pounds. It feeds upon Weeds, Oisters, small Fishes, and the Carcasses of humane Animals; and especially if we believe some Authors, on the Sea-hare, which made them anciently consecrate it to *Diana*. It breeds three times a Year. It's by some called *Triglæ*, according to this Verse:

Accipium Triglæ terno cognomina partu.

This Fish is a little hard to be digested, by reason of some gross Juices contained therein: In the mean time, these same Juices make it very Nourishing, and good durable Food. It has a good Taste; and the old *Romans* esteemed it very much, which made them put it amongst those that went at an excessive Price, as several faithful and true Historians have assured us. The Liver is that part of the Fish that is most esteemed, for the goodness of its Taste, and the Head next. But *Galen* makes light both of the one and the other, not only upon the account of the Taste, but also Health.

CHAP. LXV.

Of the *Tunny*.

Choice. YOU are to chuse that which is young, tender, and neither too fat nor too lean.

Good effects. It's Nourishing enough, and solid and durable Food. It's looked upon to be good against Poison, the stinging of Serpents, and the biting of mad Dogs.

Ill Effects. It's hard of Digestion, and heavy upon the Stomach, especially when 'tis too fat.

Principles. The Tunny contains much Oil and volatile Salt, in all the parts of it.

Time, Age, and Constitution. It's usually eaten in the Winter and Autumn, and agrees with young, bilious, and sanguine People, who have a good Stomach, and are used to much Exercise.

REMARKS.

THE Tunny is a large and thick Sea-fish, and met with in great plenty in the *Mediterranean*, *Provence*, *Spain*, and *Italy*. *Aristotle* observes, that it sometimes goes up into Rivers. It's covered with large Scales, closely united to one another, and feeds upon Weeds, Acrons, and several other Sea-plants. It's also said, this Fish is so cruel, that it will devour even its own young. They likewise add, that it can see better with its Right-Eye than with the Left. Some Authors assure us, it lives but two Years: However, It's hard to conceive how this Fish, which sometimes grows to a prodigious bigness, can do so only in the compass of two Years.

They pickle this Fish in those Parts where they catch it, in order to keep and transport it. It's firm, short, and of an excellent Taste. The most delicious, and most juicy parts of this Fish are the lower part of the Belly: However, as they are commonly too fat, they stick in the Stomach, and relax and debilitate the Fibres; and therefore those parts of the Tunny that are not so fat, are to be preferred for their wholsomness, though they are not so well tasted as the other.

The

The Tunny in Latin is called *Thunnus*, or *Thynnus*, *à* *Etymology.*
θύειν, impetu ferri; becauſe this Fiſh in the heat of the Dog-days ſometimes throws it ſelf furiouſly out of the Sea upon the Shore, or into Ships.

CHAP. LXVI.

Of *Muſcles.*

THere are two ſorts of Muſcles, *viz.* Sea and River ones; the firſt of which are preferrable to the other, provided they be tender, well fed, white, delicious, and of a good Taſte. *Kinds.* *Choice.*

They are opening, nouriſh a little, and eſteemed to be of a drying and diſſolving Nature. The Muſcle-ſhell being brayed in a Mortar, may be taken from half a Scruple to a Dram, to ſtop Looſneſs and waſte ſharp Humours. It's alſo uſed as a deterſive, and for conſuming the Rheums that ariſe in Horſes Eyes. *Good effects.*

Muſcles, and eſpecially freſh Water ones, are hard of Digeſtion, produce dull and viſcous Humours; and are likewiſe looked upon to promote a Fever, and cauſe Obſtructions in the lower part of the Belly. *Ill effects.*

Muſcles contain much Oil, Phlegm, and volatile Salt. *Principles.*

They agree at all times, with young bilious People, and ſuch as have a good Stomach, provided they be moderately uſed. *Time, Age, and Conſtitution.*

REMARKS.

MUſcles are ſmall Shell-fiſh well known to Fiſhermen. The Sea-Muſcles are delicious, tender, and well taſted; and this Fiſh ſwimming in Salt Water helps Digeſtion in the Stomach. As for the River-Muſcles, they are of an oval form, and yellowiſh Colour, more hard, and not ſo eaſily digeſted as the other, by reaſon of a viſcous, glewy, and inſipid Juice it's endued with, and that contributes to produce all the ill Effects we have before mentioned. *Sea-Muſcles.*

The Sea-Muscles are used almost in all Countries for Food. They live upon the Water with which their Shells are supplied from time to time. They are covered with a kind of a filamentous Moss, and commonly stick to Rocks, Stones, and sometimes even to pieces of Wood.

Etymology. The Muscle in Latin is *Musculus*, either because it's like a little Muscle, or because, as we have before observed, it's surrounded with a kind of Moss, in Latin called *Muscus*.

There are moreover many other Sea Shell-fishes, that are used for Food in some Places, and especially Sea-ports. They are so many, and at the same time produce much the same Effects as Muscles do, that we shall not treat of them in this place.

CHAP. LXVII.

Of *Oisters.*

Kinds. THere are a great many different kinds of Oisters, that are all of them good to eat.

Choice. You are to chuse those that are fresh, pretty large, tender, moist delicious, well tasted, and that have not been taken in dirty and muddy Waters.

Good effects. They cause Sleep, create an Appetite, promote Venery, work by Urine, are pretty Nourishing; and the eating of them is by some looked upon to be good for Scorbutick People, and such as are Gouty: But I cannot well understand how they can be proper for these sorts of Maladies. An Oister-shell being calcined and reduced to Powder, is of an opening, drying, and detersive Nature, good for cleaning the Teeth, and to consume acid Humours, for 'tis Alkaline.

Ill effects, Oisters are a little hard of Digestion, produce viscous and gross Humours, and the immoderate use of them may sometimes cause Obstructions.

Principles. Oisters contain much Oil, Phlegm, volatile and fixed Salt.

Oisters,

Oisters, especially in cold Weather, agree with young bilious People, with those that have a good Stomach, and quick Digestion. *Time, Age, and Constitution.*

REMARKS.

Oisters are Shell-fishes that breed in the Sea, and well known. *Pliny*, and some other ancient Authors, say, there is no difference of Sex in this Fish; and that they are produced no other way, than from the Corruption of some slimy and muddy Matter; or from the scum that sticks to, and for a long time continues round the Ships: Certainly, this sort of Generation cannot easily be apprehended.

Oisters feed upon Water and Mud, and Crabs are their Enemies. Some Authors observe, that when the Oister opens its Shell for a little Refreshment, the Crab presently throws a Stone between, so as that it cannot close it again, and then eats the Fish contained within it.

Oisters are to be met with in several places, to wit, in the open Sea, near the Shore, in stony places, and at the Mouths of Rivers falling into the Sea. *Pliny* says, they love mightily to be in fresh Water: He adds also, that those found in the Ocean are larger than those fished in the *Mediterranean*; and that according to the difference of places, they differ in bigness, colour, and goodness of Taste. There are some very large ones on the Indian-shores. The Oisters of *Europe* are middle sized. They are reddish upon the Coasts of *Spain*: And in some other places the Shell and the Oister are black. The best Oisters, and most valued for the goodness of their Taste, are those found near the *English* Shores. *Difference*

The ancient *Romans* highly valued Oisters. They are also much used in *France*, and other Countries. They are eaten either raw or roasted. Roasted Oisters are not so soon digested as the other, because they are thereby deprived of that Saltish Juice naturally contained in them, and which does not a little help the digesting of them in the Stomach.

Oisters contain viscous and glewy Parts, which being conveyed to the Brain, sometimes cause Sleepiness, by stopping, after a sort, the motion of the Animal Spirits. They are a little hard of Digestion, by reason of the same parts, and create an Appetite, because soaketh in a saltish Juice, that lightly pricks the Fibres of the Stomach. Lastly, some pretend, that they are apt to provoke Venery; and this Juice we have spoken of may produce this Effect, by making the Humours more sharp and pungent; but I am

Opinion,

Opinion, 'tis the Pepper they commonly eat with Oisters is the cause of it.

Etymology. Oister in Latin is *Ostreum*, or *Ostrea*, ἀπὸ τῆς ὀστέου, *vel quasi* ὄστον, *quod testâ velut osseâ tegatur*; because 'tis covered with a hard Shell.

CHAP. LXVIII.

Of *Crabs*.

Kinds. THere are two sorts of Crabs, *viz.* the Sea and fresh Water-Crabs; each of which are again subdivided into several more.

Choice. You are to chuse those that are fat, well fed, tender, and of a good Taste.

Good effects. Crabs are Nourishing enough, and solid Food. They are of a strengthning Nature, allay the sharp humours of the Breast, and good for such as are troubled with Pthisicks and Asthma's: They purify the Blood, work by Urine, and cleanse Ulcers in the Throat, if eaten as they are, or taken in Broth.

Ill effects. They are a little hard of Digestion, and produce dull and viscous Humours.

Principles. They contain much Oil, volatile Salt and Phlegm.

Time, Age, and Constitution. They agree at all times, with young People of an hot and bilious Constitution.

REMARKS.

River-Crabs. FResh-Water Crabs are well known, and much used for the goodness of their Taste. They are to be met with almost in all parts of *Europe*, where there are Rivers and Lakes. They feed upon Herbs, Frogs, and the Flesh and Excrements of divers Animals; and this is found by throwing the Carcass of any Animal into the Water, for they run to it in great numbers, and never leave off till they have quite devoured it. It's said they can live a great while out of the Water, provided you give them Herbs to feed upon. Fresh-water Crabs contain an oily

and

and balſamick Juice, that is apt to nouriſh, moiſten, and allay the ſharp Humours of the Breaſt, and to produce the ſeveral good Effects before-mentioned. But as this Juice is of a dull and viſcous Nature, thoſe Fiſhes are not eaſily digeſted; but yet much more than the Sea-Crabs, who are endued with a groſſer Juice, and in Vertue are much like the Freſh-water Crabs.

Sea-Crabs.

Sea-Crabs are for the moſt part larger than freſh-water ones. They are of a prodigious bigneſs in *America*: Some ſay, they are very cruel and dangerous; and that ſometimes they tear People to pieces, when they have once ſeized them with their Claws.

Shrimps which are very common in ſome Countries, are a ſort of Sea-Crabs, whoſe Claws are not like the former, but ſharp and ſtrait. There are ſeveral kinds of them which differ in bigneſs and colour, and are deſcribed by *Johnſon*, and ſeveral other Authors. They are well taſted, pectoral, ſtrengthning, and eaſier of Digeſtion than any other Sea-Crabs.

We ſhall not treat in this place of the ſeveral other kinds of Crabs, for fear of being tedious. It's enough to know they have all the ſame Vertues, and that they are good for thoſe that are troubled with Pthiſicks and Aſthma's, as before noted. Theſe Fiſhes are dreſt divers ways; for they make Soops, Broths, and other Diſhes of them, that are very good and wholeſome.

Some Authors ſay, that the Sea-Crabs of *Europe* are fat and juicy towards the Full-moon; but as the Moon decreaſes, ſo they decline, and loſe their fat: The ſame Author alſo ſays, that the Moon in the *Indies* produces a quite contrary Effect upon Crabs; for when ſhe does not appear they are large and fat, but they grow lean and poor when ſhe does.

CHAP. LXIX.

Of *Frogs*.

Kinds.

THere are ſeveral ſorts of Frogs which differ in bigneſs, colour, and according to the place where they are bred. Your Sea-Frogs are monſtrous, and not uſed for Food. Your Land-Frogs, called in Latin *Ranæ ſylveſtres*, are very near like unto your Water-Frogs, only that they

are

are smaller: They are not eaten neither: But
Choice. Water-Frogs are much used; and you ought to chuse those that are plump, fat, fleshy, green, and such as have been catched in clear and pure Water.

Good Effects. They are a little Nourishing, allay the sharp Humours of the Breast, and are looked upon to be of an opening and dissolving Nature.

Ill-Effects. They are a little hard of Digestion, and breed gross Humours. Some Authors assure us, that the too frequent use of them makes People look ill, and causes a Fever.

Principles. They contain much Oil, Phlegm, and a little volatile Salt.

Time, Age, and Constitution. They agree at all times, with young and bilious People, who have a good stomach, and are wont to much Exercise; but old and phlegmatick Persons ought to abstain from them, or use them moderately.

REMARKS.

Water-Frog. THE Water-Frog is an Insect well known. It's an amphibious Animal, that lives both by Land and Water, though it keeps most in the Water, as in Rivers, Marshes, Ponds, and Fountains. It feeds upon Flies, Worms, Leaches, Snails, and all sorts of Insects: Neither does it spare its own Kind; for small Frogs are found in the Mouth and Belly of the large ones: Frogs also feed upon the Herbs which grow in Marshes and Rivers. They swim very fast, and instead of walking jump along. They love to be in Water that is pretty warm, but do not care for cold Water; and for that reason, we find them pleased in Summer-time, and Croak; but when 'tis cold, they are silent.

Frogs are in some Places much used for Food. It's plain, *Galen* did not value them much, when in speaking of other Aliments, he says nothing of them at all. Some Authors condemn the use of them, not by reason of the way of these Animals living, but also in respect to the places where they live. It's true, that those which are catched in Ponds and Marshes, where they feed upon bad Food, are not so wholesome as those bred in Rivers; but for these last, they produce good Juice enough. They

are

are full of oily and balsamick Principles, apt to allay the sharp Humours of the Breast, and to be Nourishing; however, there is some Viscosity in them, that makes them not so easy of Digestion.

The Seed of Frog, otherwise called Spawn, and in Latin, *Sperma Ranarum*, is much used in Physick, for qualifying sharp Humours, cooling and moistning. There is a Water distilled therefrom, which has the same Vertues; and this Seed is nothing else but a viscous Matter, that is transparent, cold, glewy, and full of small Eggs. *Frog-spawn.*

Rana, the Latin for Frog, is an Hebrew Word, which in that Tongue signifies to cry, because this Animal croaks in the Water. *Etymology.*

CHAP. LXX.

Of the *Tortoise*.

There are several kinds of Tortoises in reference to the places where they live: There are some of them found upon Land, and for that reason are called Land-Tortoises: Others are Sea-Tortoises; a third Fresh-Water ones; and the fourth live in muddy Places: Most of them are amphibious, that is, live upon Land and Water; and they are of different sizes, as you will find by and by. Chuse those that are large enough, well fed, tender, juicy, and of a good Taste. *Kinds.* *Choice.*

Tortoise is Nourishing enough, and solid and durable Food. It's restorative, pectoral, and good for those that have the Pthisick, and hectick Fevers. They make a Syrup of the Flesh of a Tortoise that is exceeding good for qualifying the sharp Humours of the Breast, and to recover meager and decayed Persons. *Good effects.*

The Flesh of a Tortoise is a little hard, and not easily digested. It breeds viscous and gross Humours, and makes those People who feed upon it often, dull and lazy. *Ill effects.*

It

Principles. It contains much Oil and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with young Persons of a hot and bilious Constitution, with those that are used to much Exercise, and that have a good Stomach.

REMARKS.

THE Tortoise, is an Animal that carries his House along with him, and is cover'd with a fine, firm, large, solid, and hollow Shell, like unto a Shield, and diversified with several darkish Colours. It's very ill-shaped, and much like unto a Lizard.

Land-Tortoise. The Land Tortoise is found in Mountains, Forests, Woods, Fields, and Gardens. It lives upon Fruits, Herbs, and what it can find upon the Ground; and likewise feeds upon Worms, Snails, and other Insects. This Animal may be fed in Houses, with Bran and Flower. They hide themselves in Winter-time in Caves, like Serpents, and Lizards; and sometimes stay there without any Food at all, as several other Animals do. They live long, and some Authors assure us, they are not amphibious, as the Water-Tortoises are. They go very slowly; they have a natural Antipathy for the Eagle, because this Bird sometimes seizes and whips them up into the Air, in order to eat them. *Aristotle* says, they fight with Serpents and Vipers; and that they always before-hand provide themselves with a Plant called *Cunila* in Latin, and *Savoury* in English, to cure the stinging of those Animals.

Pliny says, that this kind of Turtle, is in great plenty to be found in *Africa*; and is much used for Food in the *Indies*. Some Authors recommend the eating of it in *August* and *September*; because 'tis commonly fatter and better fed in Harvest, than at any other time.

Sea-Tortoise. The Sea Tortoises live always in the Water; sometimes they go a Shoar, and there fall asleep, as your Sea-Calfs do, but if they continue long there, they die. They feed in the Sea upon Shell-fishes and the like, and when they are upon Land, they eat Herbs. It's said, when their Heads are cut off, that yet they will live for some time, and that they will bite, after their Head is off, any thing in their way, very hard. *Pliny* says, there are Sea Tortoises in the *Indies* so large, that the Shells of each of them are big enough to cover small Houses, and to make Barks of; with which the People of these Countries sail into the Islands of the Red-Sea.

Fresh

Fresh Water Tortoises, and those that live in muddy Places, may be put together: In short, there is but little difference between them, saving that the first are found in clear Waters, as in Rivers and Lakes, and the other in Muddy and Marshey places, and the still Waters of Ditches, commonly about Towns and Castles. However, they are sometimes to be met with in Rivers, especially towards the Spring: These two sorts feed upon Herbs and watry Insects; they are of an amphibious Nature, but live more by Water than Land; it's said, they can live along time without Food. *Fresh-water Tortoise &c.*

The Flesh of the Tortoise, is very good, and like Veal: It's strange, that *Galen*, and many other Authors, who have treated of Foods, should say nothing of this Animal. For 'tis certain, It is used much in several Places. Perhaps the Uglineſs of this Creature excited in them an Aversion to it. For the Head and Tail of it are like a Serpent's; and it has the Feet of a Lizard, which yet does not hinder the *Europeans* to eat it. The Tortoises which seem not to be most unwholesome, are those that live in miry, dirty Places, by reason of the filthy and gross things they feed upon; but there is not much heed to be given to this, if we consider that many other Fishes that live as Tortoises do, in dirty and muddy Places, prove to be good and wholesome Food.

The Flesh of Tortoises are Nourishing enough, and produce solid and durable Food; for it contains an oily, ballamick, and saltish Juice, that is easily condensed in the Vessels of the Fibres of the Parts, and sticks in such a manner thereunto, as not easily to be separated: It's also upon the account of this Juice, that this same Flesh is apt to qualify the sharp Humours of the Breast, and good for Asthma's and the Pthisick: In the mean time, as 'tis hard and viscous, its not quickly digested, and therefore before it is eaten, it ought to be well boiled, and seasoned afterwards with such things as may help Digestion.

Cardan, in his Ninth Book speaking of Tortoises, assures us, that the Flesh of the *African* Tortoises being eaten with Bread for several Days together, is an excellent Remedy against the Leprosy; for which our Author endeavours to give a Reason; but I think it necessary, before any one should imbroil himself with explaining this Matter, that he ought first to be certain of the truth of the fact.

The Blood of the Tortoise being dried, is looked upon to be good for curing the falling sickness, and you may prescribe a Dram of it. *The Blood of the Tortoise.*

They *Dose.*

They extract an Oil in some Countries from the Tortoise, that is good to burn.

Etymology. The Tortoise in Latin is called *Testudo*, *à testâ*, a Shell, because this Animal is covered with a Shell. Some name it *Tardigrada*, because it moves slowly. It's also in Greek called, φέρβικος, i. e. *Domiporta*, because it carries a House a long with it.

A Trea-

A TREATISE OF FOODS.

PART III.

Of Drinkables.

AS The Blood and Liquors of our Bodies are in continual Agitation, the watry and phlegmatick parts in like manner are continually dissipated, either by means of Transpiration, by Urine, or some other way. Wherefore 'tis necessary, this loss should be repaired by Drink; for without that, the most volatile and exalted Principle of the Humours being no longer sufficiently extended and separated from one another by watry Particles; and having consequently acquired too much Force and Activity, they would cause an excessive Rarefaction in the Humours, and impart an insupportable heat to the solid Parts.

Now, in order to prevent the fatal Inconveniencies which in a short time must destroy the Oeconomy and Order of the solid and fluid parts of our Bodies, Wise and provident Nature gives

us notice from time to time, of the indispensible need we have of Drinking, by a lively Sensation it excites in us, which causes Thirst, and a desire to drink; and how this Sensation is produced, I shall endeavour to explain in a few Words.

What causes Thirst. All the World knows, that the inward Membrane of the Oesophagum, and Stomach, and has a very nice Sensation; and 'tis interlaced with a multitude of small Glands, that do immediately receive from the Blood, a Salival Liquor, which they let pass into the Pores; This Liquor is of many uses. But the chief of them, in my Opinion, is to moisten the Tunick now mentioned: If this be granted, when one has not drank for a considerable time, the Mass of Blood is not only divested of the watery parts, but is also become sharp by Reason of this loss; and so is no longer capable to supply the Glands of the inward Membrane of the Oesophagum, and the Stomach, with so great a quantity of Salival Liquor, as before; and the less it supplies them with it, as being not so stocked, as it ought to be with Flegmatick Particles, so much the more sharpness it acquires than before: From whence it follows, that this Membrane must be dry, and rudely pricked; which will cause a considerable heat in that part, that cannot be allayed, but by Drinking.

Thirst increases mightily, upon great Evacuations, in Fevers and violent Exercises; because the Body hath in such case, sustained a vast loss of the Watery and Flegmatick parts. Salted and Spiced Meats, and such as are too dry, do also produce the same Effects; because they very much prick the internal Membrane of the Oeso-Phagum, and Stomach; and by swallowing up its Moistures, dry it up.

Who those are that are more or less subject to Thirst. Persons are more or less subject to Thirst, according to their different Constitutions: For example, bilious Persons, whose Liquors are very

very sharp, and much agitated; have more need than others of Moistning, cooling Drink, which quells the rapid motion of their Humours: Whereas, those of a Flegmatick Constitution, can go longer without drinking; because their Humours are naturally diluted enough; and this is the Reason, that Men who are of a hotter Nature than Women, feel Thirst oftner than they.

The word Drink, may in some sort be taken for all sorts of Liquid Foods; such as are Broaths, Eggs in the Shell, Milk, and many more of which we have treated before. 'Tis in this Sense, that *Hypocrates* in his Eleventh Aphorism, of the second Section, says, *Facilius esse refici potu, quàm cibo*; that is, that we are sooner recovered by liquid, than solid Foods. Our Author in this Aphorism, prescribes those Foods which ought to be taken by Persons recovering from Sickness; and there is much Reason for it; for besides, that liquid Foods are much easier digested, and agree better with their Stomachs, who have been weakned by Sickness, they are also more easily distributed into all the parts that want recruiting.

The School of *Salernum*, takes the word Drink, in the same Sense as *Hypocrates*, in this Line:

Ut vites pœnam, de potibus incipe cœnam.

By this Verse, we are given to understand, that we ought always to begin our Meals with liquid Foods, as being those which are easier of Digestion, and stay least in the Stomach, but give a free passage to the more solid Aliments that come after; and from hence perhaps, has arose the custom of beginning our Meals with Soup. But for all that, we do not in this place take the word Drink, in the Sense now mentioned; but we consider it only as a liquid and fluid Body, which we make use of to quench our Thirst, to help Digestion, and the distribution *Different Drinks.*

of the solid Foods; and lastly, to repair the loss we continually sustain, of the Moist and Watry parts of our Humours.

There are two sorts of Drinks in use amongst us, the one which is plain, and nothing but Water, which Nature hath abundantly supplied us with; the other is compound or made Drink: The first is certainly more wholsome and agreeable to our Constitutions, since it fully supplies all our needs in the nature of Drink; and it may be called true Drink. In short, the others are not wholsome, but so far as Water is mixed with them, in a sufficient quantity: Indeed, this Water does not nourish, but necessarily concurs to promote Nourishment, and produces divers considerable Advantages, as we shall take notice of them in due place.

The second is made Drink, and consists of several sorts of things that are apt to Nourish and produce several other Effects: There are several sorts of them, as Wine, Beer, Cyder, *&c.* It was not certainly out of regard to Men's health, that all these Drinks were at first invented, but to gratifie the nicety of the Taste, that began to be weary of a Liquor that seemed to be insipid to it; and consequently, there was less care taken to make these Drinks wholsome, than pleasant. Not that I would hereby condemn the use of them, for they are good, provided they be not abused. For example, the Liquors that are fermented, revive the Blood and Spirits, and produce several other Benefits, which we shall treat of, by and by, under their particular Heads: But we may take the liberty to say in this place, that all made Drinks, have not always the true Characteristick of good Drink, which is to quench Thirst, to cool, and to moisten; seeing they themselves many times cause Thirst and heat very much: Such are those hot and spirituous Liquors, the pernicious Effects of

since

which are daily seen by the immoderate use of them.

Pliny in reflecting upon the vast number of different Drinks, that have been invented, cannot forbear ridiculing the humour of Mankind, that they should take the pains to prepare all these Drinks, since Nature had furnished them with one that is much more wholsome, and sufficient for the strongest and most vigorous Animals in the World.

We shall not trouble our selves with entring upon an exact detail of all these Drinks, but we shall particularly speak in order, of those that are most in use amongst us.

CHAP. I.

Of *Water.*

Dif

Choice.

WAter varies much, according to the different places it runs through, and where it hath undergone a different alteration. We may say in general, that that Water is most wholsome, which is light, clear, pure aud limphid; that has neither Colour, Smell nor Taste; that heats, and quickly cools again; and wherein Herbs and Pulse, are quickly and easily boiled: That Water which has all these qualities, Digests and Circulates without oppressing the Bowels.

Good effects.

Water cools and moistens much; if you drink a moderate quantity, it helps Digestion: It quenches Thirst, removes and washes away the impure and gross things that stick to the solid parts: It serves for a vehicle to solid Foods, and assumes to it self, the gross and tartarous Salts it finds in its passage, and the same are evacuated with it, either by Urine, Sweat, or otherways. Lastly, Water produces such wholsome Effects in us, that its absolutely impossible we should pass it over silence.

Ill effects.

Water may produce ill Effects, either by drinking it to an excessive quantity, or by its quality. In short, if you drink too much Water, it incumbers and weakens the Bowels, especially if the party be fasting; for then it operates immediately upon the solid parts: It may moreover by the same means, cause the Dropsie, and many other Distempers. The quality of Water, is

also

also very often pernicious; for if it be too cold, it may coagulate the Liquors of the Body, and stop their Course. In the last place, Water according to the various alterations it sustains in the Earths, through which it passes, and the different Principles it's endued with in the same Earths, may variously alter the Humours, and cause several sorts of Diseases, as we often find it does; of which we shall speak more at large hereafter.

Water a Passive Principle.

Water with the Chymists, is a passive Principle: That which we drink is not so pure, but that it still contains some other Principle mixed with it. However, the less it contains of other Principles, the better it agrees with those who enjoy a good Wealth, and that do not drink Water for a cure. As for those that are indisposed, there are several sorts of mineral Waters, that have had wonderful Effects in several Diseases, by reason of the minerals which they have dissolved in the Earths, thro' which they have filtrated.

Time, Age, and Constitution.

Water agrees at all times, with any Age and Constitution; but in a greater quantity with such as are of a bilious and melancholy Temper, than with those that are Flegmatick and Sanguine.

REMARKS.

WAter is a Liquor we little esteem, because 'tis very common; but if we were to consider the great Benefits produced by it, we should value it more than an infinite number of things, which tho' very rare and precious, are not for their usefulness to be compared with it. In short, nothing without Water could be elaborated in Nature; no fermentations to be wrought without it; for the active Principles of mixed things would be so pressed upon one another, that they could not stretch themselves, nor be sufficiently dilated; from whence it would follow, that those mixtures could receive no increase. Without Water, the volatile Salts of those mixtures, being not well attempered nor held in, would almost all fly away; from whence

the total destruction of such mixtures, must follow in a short time after. Lastly, without it Animals would die of Thirst, the Sulphurs would take fire, and the frame of Nature be consumed by the heat of the Sun; for which Reason, the God of Nature foreseeing the continual and indispensible need we have of this precious Liquor, has left no part of the habitable World without it.

Water being rarified by the heat of the Sun, raises itself as far as the middle Region of the Air, where 'tis for some time detained in the Clouds by the Wind, after which it falls down upon the Earth in drops of Rain, from whence it runs into Rivers, Lakes, and several other places; and by this means, the Fountains and Rivers are supplied with a certain quantity.

Tho' we have said, that Rain supplies Rivers and several other places with Water, yet we must not affirm upon this Score, that tho' it should not rain at all, we should have no Water; for they never want it in *Egypt*, where it very rarely Rains. The *Nile* by its vast length and over-flowing, Waters all the Country, and supplies it with this Liquor: Indeed, the *Nile* receives its Waters from several other Rivers, which yet in all likelihood, had a good part of their Waters at first from Rain.

Nature Operates strangely, by the different ways it takes to furnish many places with Water; very good Historians tell us, that in several places there are Trees of a vast bigness, which yield pure and limphid Water, which continually drops from these Trees, and waters all the Neighbourhood: They pretend also, that these Trees are not to be drained; for if you take Thirty or Forty Pitchers of Water from them, they will presently have the same quantity in the room of it, as they had before. Some moreover have said, that one Tree hath yielded as much Water, as hath sufficed Four Hundred Horse.

Trees that yield Water.

It's said, there is a Tree in the midst of an Island, in the *Atlantick* Ocean that yields plenty of Water to all the Islanders; and the Reason given for it, is this, that there appears always a Cloud upon this Tree, which waters its Branches, and makes Water drop from it continually.

Rain-Water.

Rain-water, and especially that which falls to the South, in the Spring and Summer, is by many People preferred before the rest; because they say with *Hypocrates* and *Galen*, that is, is purer, and better qualified by the heat of the Sun, than other Water. Indeed, Rain-water may have parts that are somewhat finer than others; it has also some of the acid Salt in the Air in it, which renders it more penetrating and active than common Water, and therefore 'tis preferr'd by Chymists before the other, in the nature of a dissolvent: But as Rain-water does not frequently partake

take of too many Impurities, which it meets with in the Air; I cannot think the use of it can be altogether wholsome. On the contrary, I am of Opinion, it's not to be used but in such places where the Air is commonly pure and Serene; and that even before 'tis drank, it were better to have it always Distilled, by which it would be rendred lighter, and freed from many impure and grofs matters, with which it might be incumbred.

Snow, which as every Body knows, is nothing but frozen Rain, yet differs from it: In short, rain contains soft, pliant, slippery and flexible parts; whereas Snow, tho it be thawed, yet retains round and hard parts. *Hypocrates* in his Book of Air, Water, &c. very much condemns the use of it; saying, that all the Waters made of Snow and Ice are pernicious, and are never reduced to their pristine State. Several Physitians follow the same Opinion, and think that these Waters consisting of round, hard and grofs parts, as beforesaid, do choak up the Fibres of the solid parts, hinder Digestion, injure the Stomach, cause wind and crudities, provoke Coughing, hurt the Breast, coagulate the Liquors, oppress the Spirits, and produce many other ill Effects. *Snow and Ice.*

As for my self, I think the use of Ice may sometimes be proper in some Countries, and for certain Constitutions, provided they have prudence and moderation in the use of it. But in general, I do condemn it as pernicious in our temperate Climate; and the Reason is, because it usually produces more ill than good Effects. Besides which, if what *Hypocrates* says in his One and Fiftieth Aphorism of the Second Section be true; that 'tis dangerous to heat, cool, or make a Commotion all one suddain in the Body, let it be done which way it will, because every thing that is excessive, is an Enemy to Nature, why should any one run the hazzard in the heat of Summer, of liberally drinking these Waters which are excessive cold, and throw the body all on a suddain, into a quite different state than it was in before. Thus indeed we daily find Distempers arise, which thro' their extream malignity, often prove mortal: But People for all this, will not take warning; and most Men had rather run the hazzard of their lives or health, than be deprived of the Pleasure of drinking out of Ice. Again, if they were content to drink their Liquor when pretty cool, the bad Accidents we have spoken of, would not be so common; but besides that they make their Liquors as cold as they can, by putting them in Ice a long time; they do also put some of it into the same Liquor, that so if it be possible it may acquire a more considerable degree of coolness, and swallow up both together: The *Italians* and *Spaniards* do also the same thing, and tho' the heat of their Country,

which

which is much greater than ours, does allow them to make use of those sorts of Drinks more than we; they do however many times pay for this sort of pleasure, with the loss of their lives, which in my Opinion, is to buy Repentance too dear. We have in Example here of in *Gonzagues*, Duke of *Mantua*, who according to *Bryeurinus*, *Lib.* 16. *de re Cib. c.* 9. died with drinking out of Ice.

Some Authors pretend, that the use of Ice is very wholsome; and *Pisanellus* amongst others, endeavours to prove the necessity of it; because 'tis said, that before the use of Ice was introduced into *Sicily*, as the Natives lived in a very hot Air, they were every year liable to malignant Fevers, which swept away a world of People, and they assure us, that these Fevers ceased, upon the use of Ice being introduced amongst them; after which, according to an exact account that was taken, there died a Thousand People less every year than before, in the Town of *Messina*; and this gave occasion even to the common People, to lay up every year their store of Ice, that they might be kept free from those Diseases they were subject to before, as much as they did Bread, and Wine.

We agree with *Pisanellus*, that the use of Ice may be wholsome in hot Countries, because the Air being very much heated with the Sun Beams, the Body requires a Liquor that can stop the violent Motions of the Humours, and make them a litle of a thicker Consistence: But it does not from thence follow, that the use of Ice is equally proper every where. On the contrary, I am of Opinion, it may in our Climate be the cause of those malignant Fevers, it keeps the *Sicilians* free from; and the Reason is, because our Humours having not so rapid and tumultuous Motion, as those of the *Sicilians*, the Ice does so operate upon them, so as that they are much more easily congealed. Moreover, as we live in a more temperate Air, we require no other than moderate Foods, which keep our Liquors in their just Fluidity; for if they become either too gross, or too thin, they may cause different Diseases.

Spring-Water. Spring Waters are usually clear, pure, and clean; and the Reason is, because that having been filtrated thro' the Earth, they are cleansed and freed from the gross matters that might be contained therein, and hinder their Limphidity. These Waters have different vertues, according to the different alterations they undergo in the Earths they pass thro': In short, those which we commonly use, have all the qualities of wholsom Water; others running between very cold Stones, are raw, and have some parts in them, that make them of a Condensing Nature, apt to cause Stagnations and Obstructions; to breed the Stone, Scurvey, Cattarhs, and several other the like Diseases.

It's

It's well known, that there is Spring-Water in divers places, which tho' it be clear, will yet petrifie those things that lie for some time in it; as Wood, Fruits, and parts of Animals. I believe that comes to pass, in that these Waters contain a very coagulating Acidity in them, which being united to the Earthy and Stony parts, that it had dissolved by the way, these two Bodies nicely stop up the *Pores*, of what is thrown into the Water, and make it as close and hard as a Stone. *Ovid* in the 5*th*. Book of his *Metamorphosis*, makes *Pythagoras* speak of this *Phænomenon*: Thus,

Spring-Water that petrifies things that are thrown into it.

Flumen habent Cicones, quod potum saxea reddit
Viscera.

Besides Spring-Water that petrifies other things that are thrown into it, there are those also, which without the help of any other matter, petrifie of themselves: You may see in the *Grotto* of *Arsi* in *Burgundy*, some Waters that turn into Stone, as soon as they fall upon the Stones where they stand still. A certain Author relates, that there is near *Clermont* in the Province of *Auvergne* in *France*, a little Brook runs out of a Rock, whose Water in a Day and a Night, is turned into Stone: This Water kills those that drink of it, and if you receive it into a Vessel, it assumes the form thereof in petrifying: Moreover, they say, that in some parts of *Peru*, they build their Houses with a Water of this kind, after 'tis petrified in Molds prepared for that purpose. It's strange, that all these Waters, while they run, are very clear and limpid; but as soon as they stand still, they become hard and darkish.

Water petrifying of itself.

If I may be allowed the liberty to guess at the reason of it, there is in these Waters a very considerable quantity of those congulated Acids, united with the earthy and stony parts before-mentioned: Now those Acids being dragged along by the motion of the liquid Parts, that continually run, they could not get any ascendency over the Water, because the progressive motion of the Torrent opposes the same: But as soon as the Water comes to stand still; these same Acids operating then upon each part thereof, closely stop up the Pores, and withstand the free Introduction of subtil matter, of that of the second Element, and of Air; from whence it follows, that the slippery and flexible parts of the Water being no longer agitated, by a more subtil Matter, by reason of their too strict Union with the gross Parts, they must condense and at last become dark, because the Rays of Light can no longer pass there in a direct Line as before.

It's

Waters that cause Drunkenness. It's said, that the Waters of a certain River in *Thrace*, will intoxicate People as Wine does, which is proved by the following Verse:

Haud aliter titubat, quam si mera vina bibisset.

This Effect may be wrought by some sulphurous, bituminous, and volatile Particles, which those Waters contain, and which flying into the Head, hinder the regular motion of the Animal Spirits, and agitate them to and fro, with Violence, and without Order.

I should never make an end, should I mention a great number of strange *Phænomena*'s, which are ascribed to the Waters of several places: *Pliny* assures us, there is nothing in Nature so surprizing, as what he observed upon this occasion, and amongst the many sorts which he and others give us an account of, on this Subject; there are such extraordinary ones in that number, that indeed are incredible: And therefore, I shall say no more of them, for fear of being charged with dilating too far upon things, which perhaps were never in being. However, I cannot forbear mentioning one which some Persons have related to me; and that is, that there is in *Normandy* a sort of Water, wherein if you dip Naturals several times, they shall be cured of their Infirmity: I will not assert the matter of fact, but those that will, may try the Experiment.

Water that cure Fools.

It's impossible for me in this place, to speak of mineral Waters, that being too copious a Subject, and requires a particular Subject.

River-Water. River-Water in my Opinion, is the best and wholsomest of all others, because 'tis in continual Motion, and is heated and corrected by the Sun, which operates upon it, with more force and freedom, than upon any other Water. Indeed, it is not always so clear as Spring-Water; but if you let it settle, it will purge of itself: Moreover, you are to chuse that River-Water, which is remote from great Cities; for that near such places, is usually full of the Impurities of such places: The Waters of the *Seine*, contain a little Salt, which makes them laxative and softning. Country People, when they first come to *Paris*, feel the effect of it presently, for it usually purges them, after they have drank of it.

I have weighed the Water of the *Seine*, in a fine *Areometer*, invented by *Monsieur Homberg*, of the Royal *Academie* of *Sciences*, and found it as light as any Spring-Water; tho' never so clear and limphid.

Etymology. Water in Latin, is *Aqua, quasi à quâ vivimus*; for without it we could not live: or else, *quasi à quâ sunt omnia*; because

cauſe it makes up part of the compoſition of all Bodies. Some Philoſophers, ſuch as *Thales* and *Vanhelmont*, have pretended, that all mixtures have their Nouriſhment, and growth, from nothing elſe but Water: But this Opinion, is not altogether likely. *Scaliger* rejects the Etymologies we have given of the Word *Aqua*; and *Iſidorus Liv.* 20. *orig. c.* 3. will have it to be, *ex eo quòd ſuperficiem habeat æqualem*, becauſe it has an even and ſmooth ſurface.

CHAP. II.

Of *Wine*.

Difference.

THere are ſeveral ſorts of Wines, which differ in Colour, taſte, ſmell, and conſiſtence; as they do alſo according to the Grapes they are made of, the different Climate, either where the Grapes grow, according as the Grapes are more or leſs ripened by the Sun, and laſtly, according to the different Fermentations, the New Wine undergoes. The Wines moſt uſed, are the White, the Pale, and Red: You are to chuſe that which is fine, tranſparent, of a good colour, not too new, of a pleaſant and pungent Taſte, and agreeable ſmell. The School of *Salernum*, gives us the marks of good Wine in ſeveral places, as in this Verſe.

Choice.

Vina probantur odore, ſapore, nitore, colore,

Again,

Si bona vina cupis, quinque hæc laudantur in illis;
Fortia, formoſa, & fragrantia, frigida, friſca.

Laſtly, take theſe Lines:

Vinum ſit clarum, antiquum, ſubtile, maturum,
Ac bene dilutum, ſaliens, moderamine ſumptum.

Wine

Good effects. Wine moderately drank, fortifies the Stomach, and other parts of the Body, helps Digestion, increases the Spirits, heats the Imagination, helps the Memory, gives vigour to the Blood, and works by Urine.

Ill effects. Wine drank to excess, heats too much, corrupts the Liquors of the Body, intoxicates, and causes many pernicious Diseases; as Fevers, Apoplexies, Palsie, Lethargy, and the like.

Analysis of Wine. If we should make an exact Analysis of Wine, you may quickly extract much Spirit from it, which is nothing else but exalted oil, united with some volatile Salts: After this, if you proceed with Distilling, you will have much Flegm from: it Next come the Acid Spirits, of the Essential or volatile Salts of the Wine, dissolved in that of the Flegm. Lastly, you have a little black and stinking Oil, which may be separated from the Acid Spirits, with brown Paper, for the Spirits pass away; and the Oil being too thick, remains on the top. At the bottom of the Vessel, you have a Mass, consisting of much *Alkali* Salt, and Earth: The *Alkali* Salt, may be drawn off by Lye; It's like Salt of *Tartar*.

Time, Age, and Constitution. Wine moderately drank, agrees at all times, with any Age and Constitution: In the mean time, it's generally not so wholsome, for young Men of a hot and bilious Constitution, as for old People, and those that are of a flegmatick, melancholy, and sanguine Temper.

REMARKS.

WHen the Grapes are full ripe, they gather them, and then press a sweet and pleasant Juice out of them, that hath nothing spirituous in it: This Juice we call Must, or sweet Wine; and the Latin of it, is *Mustum*, *quasi mistum*, *quoniam in illo omnia sunt confusa*; because, all its parts are yet in great confusion: But when it ferments, and is become Wine, its gross parts have been precipitated to the bottom and sides of the Vessel; and its Spirits being then

Must.

Etymology.

at full liberty, make the Liquor pungent, clear, and ſpirituous.

We are alſo farther to obſerve in this place, that when this Juice has not fermented, you cannot Diſtill a drop of Spirit from it, but only a groſs Oil, whereas when it has fermented, you have an inflamable Spirit, which is nothing but the Oil of the Muſt, which has been broken, attenuated and made volatile, by Fermentation.

From hence we may ſee, that the Principles of Grapes, undergo a conſiderable alteration, by Fermentation, and that Wines may differ very much, according as theſe Principles may be more or leſs attenuated and broken; of which take this Example. The Wines called by the *French*, *Vins de liqueur*, are uſually made by putting the Juice of the Grapes over the Fire, after it hath been preſſed out, in order to make part of the humidity to evaporate, after which they Tun it, and leave it there to ferment. But you are to conſider, that the fermentation it then undergoes, is but imperfect, becauſe part of its Flegm, having been taken away, its Salts are not ſo much extended, as they ought to be, in order to act with ſo much force upon the Oily parts of this Juice. From whence it follows, that theſe ſame Oily parts, being no more than half rarified, and ſtill embaraſſing the pungency of the Salts, with their groſs particles, the Wine is become but half ſpirituous, and ſtill retains part of the ſweet Taſte of the Muſt. *Vins de liqueur.*

We prepare our *French* Wine, quite after another manner; we let the Muſt ferment with all its Flegm, and then the Salts, being ſufficiently extended by the Watry parts; they vigorouſly divide and attenuate the Oily parts, with their ſubtil points, and reduce them almoſt all into Spirit; which is the reaſon, that our Wines are pungent, and have almoſt loſt all the ſweet Taſte of the Muſt. *French Wine.*

It happens alſo very often, that there being too great a quantity of Flegm in the Muſt, it does not ferment enough, and the Wine is ſubject to grow thick; the reaſon is, becauſe the Salts have been too much extended, and weakned by the Watry parts; and conſequently, they could not operate ſo ſtrongly upon the Oily parts of the Muſt, which ſtill remaining groſs, conſequently makes the Wine thick.

From all theſe differences, we may conclude, that there muſt be a quantity of Flegm, proportionable to that of other Principles, to make the Fermentation of the Muſt compleat; and as often as there is either too much or too little of it, the Fermentation muſt needs be imperfect.

In order to make White-Wine, you put the Juice of the White Grape, ſeparated from the Husk or Skin of the Grape, into a Fat to ferment: On the contrary, when they *White-Wine.*

make

make Red Wine, they let the Juice of the Red Grape ferment with the Husk; and for this reason, Red Wine has more tartar in it, than White-Wine: The Wines of hot Countries, do also contain more tartar in them, than those of temperate Climates; the reason is, because the heat of the Sun being very strong there, draws a great quantity of Salts up into the Plant.

Muscadine *Muscadine* Wine, is made after this manner: They let the Grapes ripen, after which they twist them upon the Vine, that so they may receive no more Nourishment, and be as it were a little Roasted, with the heat of the Sun. Lastly, they gather and press them, and make the Juice to ferment; but because 'tis endued, but with a little Flegm, by reason, that the Grapes had lost much of it, by the heat of the Sun, the Fermentation of this Juice, is imperfect, and the Wine becomes but half Spirituous, for the same reasons, we have given before.

Wine differs vastly, according to the places where the Vines grow, and even some particular Territories; which made *Pliny* says, *tot vina, quot agri.* We may say, in general Terms, that the best, most spirituous, and well tasted, are those produced in hot Countries, because the Grapes there, are more ripened, their Principles better digested, and lastly, receive a greater quantity of Sulphur out of the Earth. On the contrary, those Wines which are made in Countries, where the Sun is weak in its influence, are not so Spirituous, and soon grow sowr.

There are some Wines that will keep a long time, because their Principles, are in a just proportion one to another, and even in a kind of *equilibrium*; there are others on the contrary, that soon turn, and are easily corrupted; there are two sorts of Causes that may produce this Effect; I mean External, and Internal.

The External Causes, are either the excessive heats, which cause the Spirits of the Wine to evaporate, or too great cold, which oppresses and bears down the Spirits of the Wine to that degree, that the tartar coming afterwards, to extend and distribute itself, the more easily into all the Liquor, soon sowers it. Thunder, and whatever else may cause an extraordinary motion in the Air, is also capable of effecting a considerable change, in the Nature of Wine. In short, the Air being much moved, not only gives the Spirits of Wine a greater facility to separate themselves from the Liquor, by the motion it communicated to them, but it also jumbles, and so vigorously agitates this same Liquor, that the Tartar which had been precipitated to the bottom and sides of the Tun, mixes afresh with the Wine, and so fixes, and binds up the rest of its Spirits. They endeavour to prevent these Accidents, by putting the Wine into

into Vaults, where it is not so much exposed to the Injuries of the Air, as it was throughout before, but these Precautions have sometimes no success.

As for the internal Causes which make a considerable change in Wine. I shall mention some of them here, which we know can be well enough remedied; but it were to be wished, in pursuing the Methods for doing this, and bringing Wines, as I may say, to health again, they do not take it away from those that drink it, by those pernicious Drugs they mix therewith.

Wine, some time after Fermentation, continues foul; because the separating of their tarterous parts, has not been compleated: It also happens very often, that when Wines have not been purified enough at first, that they will afterwards undergo a new Fermentation, caused by the same Spirits, which struggle to disengage themselves from the gross Tartar that doth detain them: But in these Fermentations Wine becomes sometimes thick, sometimes eager, and at other times they also lose either their agreeable Smell, Colour, or Strength.

Of all the Ingredients used to recover them, there are some which do very little, if at all, affect Health, such as Water-glew, the Whites of Eggs, whole and sound Grapes, Paper, Lees, Tartar, Honey, boil'd Wine, Sugar, Marble and Alabaster pulverized: But there are others that I do not care to mention, which are very pernicious; and therefore we are not to think it strange, that there are some Wines that very often incommode us. Hear what *Pliny* says upon this Subject:

Tot veneficiis placere cogitur, & miramur noxium esse vinum.

The good Effects produced by Wine moderately drank, proceed chiefly from its spirituous Principles, which help to digest Foods in the Stomach, by imparting a sweet and moderate heat to that part, by attenuating the Aliments it meets with there, and serving them instead of a Vehicle; these same Spirits being conveyed into the Mass of Blood, receive and impart a greater Force and Activity to it; and being come to the Brain, they make way for fine Thoughts, help the Memory, augment the Animal Spirits, and thereby help the Brain to discharge its Functions with the greater Freedom. Lastly, these Spirits being distributed into all the parts, make them more strong and vigorous.

As there are a great many different kinds of Wine, every one of them doth produce certain peculiar Effects, according to the different disposition of its parts: For Example, White-wine passes sooner through, and more eaWhite-wine,

sily gets up into the Head; not that it has more Spirits than Claret, or pale Wine; but because that having less Tartar than they, its Spirits are set more at liberty, and can more easily raise themselves.

Claret. Claret, of all other, is generally the best Wine, for all Constitutions; and the reason is, because it contains a sufficient quantity of tartarous Parts, that make it less heady, *Pale-wine.* and more stomachical than White-wine. As for Pale-wine, it's a midling sort between the Red and White; the same is made of Grapes of the same Colour, or else by mixing White-wine with a little Red.

Vins de liqueur. That which the *French* call *Vins de liquor*, or sophisticated Wine, is not used so commonly at Meals, nor in such great quantity as those before-mentioned: However, if it be drank moderately in the Morning, or after Meals, it may be wholesome. It fortifies the Stomach pretty much, because that being naturally glutinous, it continues long in that part, in order to produce this good Effect.

Galen will not allow Children to drink Wine, till they are eighteen Years of Age, and there is reason for it; for this Liquor causes excessive Fermentations in their Humours, which cannot be effected, but that the solid parts which are still weak in Children, must undergo some Alteration: We may also say, that these Fermentations do in some measure destroy the first Foundations of Life, and not only shorten People's Days, but often times make them old before their time, and bring on many Infirmities: *Galen*, however, approves of old Men's drinking of Wine, provided they take it moderately, because they stand in need of some Liquor to strengthen them.

Drunkenness. If Wine moderately taken produces many good Effects, as already noted, it also produces many bad ones, when used to excess. In short, it's volatile and exalted Principles ascending plentifully into the Brain, and flying up and down furiously, and without any order, disorders all the Oeconomy of that part; and hence it is, that drunken People are furious, see double, and are in a degree of Madness, because of the irregular Motions of the Animal Spirits: They continue in this Condition, till the volatile Principles of the Wine is dissipated through the pores of the Cranium, or consumed by some pituitous Humour they meet with in the Brain, or that has got thither by the help of the Spirits even of the Wine: Now it is, that Sleep comes on, which continues more or less, according as the Spirits have been embarassed or detained by an Humour that is more or less heavy and viscous: An Example of which, we have in that called *Vin de Liqueur*, or a sweetish Wine that is sophisticated; and several other Liquors we shall speak of by and by, which containing much

much viscous and gross Matter in them, cause People to be longer, and more dangerously drunk, than common Wines do.

Drunkenness does not proceed only from the immoderate use of spirituous Liquors, but there are several solid things that do also cause it, or at least produce something in us, that is like enough unto Drunkenness. *The solid Causes of Drunkenness.*

It's observed, that Bread made of Tare causes pains in the Head, Giddiness, Sleepiness, Drunkenness, and sometimes Ravings. *Tare.*

There grows a Plant in the *Indies*, commonly called *Datura*; but by the *Spaniards*, *Dutroa*, by the *Arabs*, *Burlatoria*; and lastly, *Marona*, by the *Turks* and *Persians*. This Plant is a kind of *Stramonium*: It's Leaves are like those of the common *Stramonium*, but more indented, and of an unpleasant Smell. Its Seed produces surprizing Effects; for if you swallow half a Dram of them, it will not only make you drunk, but also mad for a time, during which you either laugh, cry, or dance; and if a large Dose of this Seed should be taken, its poisonous. *Datura.*

It's said, that in those places where it plentifully grows, loose Women give it their Husbands, in order to make them for some hours delirious, during which they can do what they please without danger; for when this Seed is taken by the Man, he neither understands nor remembers any thing; neither does he come to himself, till the strength of this pernicious Drug is wasted, at least unless he dip his Feet in Cold Water.

Father *du Tertre*, in his *Natural History of the Antilis*, mentions a certain Fish, which, if it be eaten, will make People Drunk, as Wine does. *A Fish that makes People drunk.*

Mundy, a *London* Physician, tells us an extraordinary Story of some Seamen, who having found, in an Island of the *Indian* Ocean, some Plumbs of a curious Colour, and excellent Taste, greedily eat of them; but they paid dearly for it, for they presently fell into a kind of Raving, so as that some of them did nothing but Rail, others Cry, while others Danced. *History.*

There grows certain Drugs in the East, with which they make themselves Merry and Drunk, and fall into a pleasant fit of Raving for some time: They are so accustomed to the use of these Drugs by a long Habit, than they fancy their lives must be Comfortless and Unhappy without them. The *Indians* and *Persians* have their *Bangue*; the *Egyptians* their *Bosa*, and the *Turks* their *Opium*.

Bangue, in Arabick *Axis*, and Turkish *Ajareth*, is an *Indian* Plant almost like unto Hemp; but its Seed is smaller, and not so white: They pound the Seed and Leaves of this Plant, and with Musk and Spices make a sort of *Bangue.*

Comfits of it, which the *Persians* and *Indians* make use of to provoke Venery, and create an Appetite: When they would sleep easily, forget their Cares, and silence their Pains, they mix some *Arecca* with this Comfit, the same being is not yet ripe, and also a little *Opium*: This Composition is much valued in all the parts of *Asia*.

Bosa. The *Bosa*, so much esteemed by the *Arabs* and *Egyptians*, is a Composition made of the Leaves and Seed of *Bangue*, pounded and mixed with the Flower of Tare; labouring People, and those who are to be exposed to some danger, have recourse to this Composition, because it makes them forget their Fatigue, takes away the Sense of Pain, and will not allow them to stick at Danger. Those that take it are still and quiet for the space of an Hour; then they grow sad, and as it were Naturals, and at length fall asleep: But we are to observe, that all the time they are asleep, they do nothing but dream of strange things, and have very agreeable Illusions.

The People of *Madagascar* dry the Leaves of *Bangue*, and smoak them as we do Tobacco: *Bangue* taken in this manner works a kind of Delirium in them, wherewith they are much pleased. There are several other narcotick Plants that produce the same Effect, if inwardly taken: They are so used by some People, who are really made drunk with them.

Opium. *Opium*, called *Afron* by the *Arabs* and *Indians*, is a gummy Tear, or drop that comes from the tops of the *Egyptian* and *Grecian* Poppy; but we meet with none of this sort in *Europe*, because the *Turks* keep it for themselves; *Meconium.* but they send us *Meconium* instead of it, which is a Juice extracted from the tops and leaves of Poppy, and hath nothing near the Vertue of *Opium*.

Every Body knows the narcotick Nature of this Drug, which if taken in too large a quantity, oftentimes kills the Party; however, the *Turks* are so used to it, that they can every Day take half a Dram, nay a Dram of it without any Inconveniency; whereas the *Europeans*, who are not accustomed to it, can scarce bear above one or two Grains. *F. Frugosus* tells us of a certain *Indian*, who one Day took above an Ounce of *Opium*; and that though he seemed to be lumpish, and more heavy headed than ordinary, yet he followed his Business all the Day, and that very freely.

The *Turks* esteem *Opium* very much, because it removes their Troubles and Inquietudes, makes them undaunted in War, and quiet and free from disturbances of Mind in time of Peace; however, we are to observe, that those who daily take *Opium* will at length become dull, stupid and weak; and that those who discontinue the use of it

after

after their having been much accustomed thereto, fall into an incurable Languishing, that terminates in Death; and this shews us plainly, that we ought to shun the making our selves to be Slaves to certain Habits, that let us turn our selves which way we will, they'll be always pernicious to us.

There are several other Drugs made use of in different Countries, rather for Pleasure and Diversion than Food, some of which we shall instance in this place.

The *Betra* or *Betela* is an *East-India* Plant, growing like Ivy, with long and creeping Branches, that twist themselves about any thing that is near them. The Leaves are much like those of the Orange-tree, yet they are longer and narrower towards the ends, and streaked with Veins that are of a bitter Taste: The Fruit is like a Lizard's Tail, having a sweet and aromatick Taste; but the Leaves of this Plant are that which they like best. The *Indians*, both Men and Women, carry some of them about them constantly, and perpetually are chewing them; but as they taste bitterish in the Mouth, they mix them with other Drugs, as with Arecca, Cardamum, Cloves, or Oister-shells only Calcined: They chew this Composition, and the first Juice they spit out is as red as Blood. It sweetens the Breath, strengthens the Gums, fortifies the Stomach, and rarifies the Phlegm in the Brain. *Betra.*

The *Arecca* is a kind of a tall and strait Palm-tree, that grows in divers parts of the *Indies*. Its Fruit is oval, of the bigness of a Nut, covered with a green Shell at first, but afterwards grows very yellow as it ripens: When the Shell is taken off, the Fruit appears sometime half-round, at other times piramidical, and as big as a Filbert, which being broken, is like a broken Nutmeg. You are to make choice of this Fruit when 'tis half ripe, for then it hath a more narcotick and soporiferous Vertue; whereas, when 'tis full ripe, it is insipid, and not near so strong. The People that live where this Fruit grows, dry it in the Sun, reduce it to Powder, and afterwards mix it with Betra, calcined Oister-shells, *Lycium*, Camphire, Aloes, and a little Amber. They value this Composition so much, that it may be had every where; and there is no Body amongst them, let his Circumstances be what it will, but he hath some of it in his Mouth: It blackens their Teeth, or makes them red, but they had rather they should be so; and they have that in common with several other Nations, who blacken them on purpose, and say, that the Teeth of the *Europeans* are like those of Dogs or Monkeys. *Arecca.*

F. Fragosus, already mentioned by us, says, that the Inhabitants of *Peru* daily eat Leaves like those of Myrtle, that grow upon a little Shrub in *America* called *Coca*: *Coca.*

These Leaves appease Hunger, ease Pains, and strengthen the Body.

Tobacco. *Tobacco* is as much used by the *Europeans*, as the *Arecca* and *Betra* is by the *Indians*: The Ancients knew nothing of this Plant. It has several Latin Names, as *Tabacum*, *Petum*, and *Nicotiana*.

Etymology. *Tabacum*, because it grew plentifully in an *American* Island, called *Tabago*.

Petum, *à πετάω*, *extendo*, because the Leaves of *Tobacco* spread very much.

Nicotiana, from the name of M. *Nicot*, the French Ambassador in *Portugal*, who brought the Seed of it from thence, which a *Flemming* had presented him with.

There are three sorts of *Tobacco*, which we shall not describe here, because that is done at large in several Authors, to which we refer the Reader. It's enough to know that all of them purge violently enough upwards and downwards; and being taken inwardly, are good against Apoplexies, Lethargies, and several other Distempers; but *Tobacco* is more used for Pleasure than for Health.

Nature hath never produced any thing that in so short a time became so universally used as *Tobacco*; for as soon as this Plant came to be known in *Europe*, it was taken almost every where: Indeed, let it be taken which way you will, whether snuffed, smoaked or chewed, it's very attractive; it tickles the Nerves agreeably enough; it satisfies the hunger of many People, and refreshes them, and therefore labouring People will with a Pipe or two of *Tobacco* work a long time without being weary, or wanting any thing. Lastly, those who are used to *Tobacco* are so taken with it, that they can hardly leave it.

When People first smoak *Tobacco*, they generally find much disorder in their Heads and Nerves; I mean, their Heads ach and swim, and many times they are down-right Drunk; but when they have smoaked for some time, these Accidents, to which they are subject, cease: In the mean time, I must say the use of *Tobacco* is no indifferent thing. We know by experience, it weakens the Memory, attacks the Nerves, and heats much. I believe it may produce many Distempers, or at least that it does not a little contribute to give the most cruel and dangerous Symptoms that may be: You'll know this matter much more exactly, if you do but read the learned *Thesis*, of Monsieur *Fagon* first Physitian to the King, upon the subject of *Tobacco*, wherein he proves, by solid and convincing Reasons, that 'tis pernicious, as 'tis commonly used.

CHAP.

CHAP. III.

Of *Vinegar*.

THere are two ſorts of Vinegar, *viz.* the Red and White; the firſt is made of Claret and the other of White-wine: They alſo call White-wine Vinegar diſtilled Vinegar: Vinegar may alſo be called after various Names, according to the different ſorts of Plants that are infuſed into it, as Roſe and Elder, Pink and Tarragon Vinegars, with many others. Chuſe that in general which has a pungent, agreeable and ſour Taſte, that has been made of good Wine, full of Spirits, and a deal of Tartar. *Kinds.* *Choice.*

Vinegar is aſtringent and cooling, provided it be moderately uſed. It creates an Appetite, helps Digeſtion, allays the heat of Choler, and is good againſt a bad Air. It ſometimes ſtops the Hiccock and vomitting, and is proper for the Squinzy and Bleeding. *Good effects.*

Vinegar taken in too great a quantity, doth very much prick the Stomach and Entrails, and incommodes the Nerves: It's alſo bad for meager and thin People, for thoſe who have weak Lungs, that cough much, breathe with difficulty, and are ſubject to Fits of the Mother. *Ill Effects.*

Vinegar contains a great quantity of Acids, half volatilized by the exalted Sulphurs, a little Oil and Earth, and a conſiderable quantity of Phlegm. *Principles.*

Vinegar agrees at all times with young bilious People; but old Folks, and ſuch as are of a melancholy Conſtitution ought to abſtain from it, or uſe it very moderately. *Time, Age, and Conſtitution.*

REMARKS.

VInegar, is not used among Drinkables; but chiefly in Sauces, to give your Victuals a more agreeable and better Taste. We have however spoken of it in this place; because, that in it, you have the last state of Wine, and as I may say, the end of the life of this Liquor; it's upon this Account, that many Authors have given Vinegar different names in Latin. Some naming it *Vinum corruptum, & mortuum.* *Pliny* calls it, *Vini vitium*; Others, *Vinum nequam, Vinum culpatum, Vini cadaver.*

Vinegar. Vinegar is an acid Liquor, well known; we may say, it is Verjuice revived. In short, we have already shewed, when we spoke of the various state the Grape undergoes, before it comes to full ripeness, that Verjuice is not eager, but because its acids prevail over the other Principles, and that afterwards it turns sweet, upon the account that its acids are embarassed with the oily and ropy parts, which get the Ascendency, as the Fruits ripens. But 'tis plain, the acids of the Grapes, which had lost part of their strength, by being united with the Oily Principles, recover the same again in Vinegar, as they had in Verjuice; as we have endeavoured to prove before.

How Vinegar is made. Vinegar, is made by a second Fermentation of Wine; the Sulphurous Spirits in the first, as we have observed in speaking of Wine, surmounting the gross matters that embarassed them, precipitate the Lees and tartar of the Wine into the bottom, and to the sides of the Tun. The Liquor continues in this condition, till the Spirits of the Wines are are strong enough, and sufficient continually to repell the tartarous parts, and to hinder them to mix with the Liquor, and get the ascendency over them: But as soon as a part of the Spirits is evapourated, the tartar not meeting with so much resistance as before, is dissolved into the Wine, and in its turn, obtaining the ascendency over the other Principles, swallows up the Spirits, and is united to it; and then it is, that the Wine turns sower.

The dissolution of Tartar, is the cause of the Wine's sowering. Proof. We have said, that the uniting of the tartar and Wine together, makes it sharp, because the tartar contains many acids, besides which we can see; nothing else in Wine, that can cause this sowerness in it: For the confirming of which, take this Experiment.

When you have a Tun full of Wine, to whose sides, stick much Tartar; let the Wine grow sower, in this same Vessel; and you may see, that after the Wine is turned sower, the Tartar, which before stuck to the sides of the Tun, will be there no longer, but dissolved into the Liquor.

In

In order to make Vinegar quickly, they put Wine into a hot place, and the heat upon this occasion, causing a small Fermentation in the Wine, does thereby dissipate some of its Spirits, and so makes way for the Tartar, the more easily, to diffuse itself in the Liquor. If there was not Tartar enough in the Vessel, you have no more to do, than to pour some Lees into it, which is right Tartar. Moreover, they make Vinegar, by exposing some Wine in a Vessel to the Air, without putting any Tartar to it; and the reason is, because there are always Tartarous parts that swim, rarifie, and diffuse themselves in the Wine; but this Vinegar, is neither so strong, nor will it keep as long as the other. *The readiest way of making Vinegar.*

Vinegar-Makers, that they may the sooner make the Wine sower, and the Vinegar stronger, use Brasil Powder.

There is another thing to be observed, concerning Wine that grows sower, that it loses none of its quantity: But on the contrary, seems rather to be multiplied; and the reason is, because the dissipating of the Spirit of Wine upon this occasion, is not felt, and that the Tartar is much rarified therein, and thereby, does a little increase the quantity of the Liquor. *The Wine diminishes not in growing sower.*

The best and stronger Vinegar, is insensibly dissipated, and at last becomes insipid, for the acid part of the Vinegar is joyned to, and united with the sulphurous and exalted Principles, that agitate the same continually, and in some time, carry it away, along with them. *Destruction of Vinegar.*

They extract from Verjuice an Acid or sower Liquor, which has the same use and vertues, as Vinegar; so that the one many times serves instead of the other. *Verjuice.*

They may moreover, make sower Liquors like Vinegar, with Perry, Cyder, Beer, Mead, and several other Fermented Juices. But we know by Experience, that that made of Wine, is to be preferred before all the rest. *Vinegar extracted from several Liquors.*

Vinegar, is astringent, cooling, and good for the *Squinsy*, and to stop bleeding: Because, it fixes and stops the violent Motions of the Humours, by thickning them a little. It creates an Appetite, by lightly pricking the Fibres of the Stomach; and helps Digestion, by separating and attenuating the Foods, with its acid pungency.

Vinegar taken in too great a quantity, produces quite contrary Effects. In the first place, it weakens the Stomach, by too much irritating of it: Secondly, it much incommodes the Nerves, by this same irritation, which many times causes Convulsive Motions; and therefore, Vinegar is forbid to be used, by those that are troubled with Fits of the Mother. Lastly, it makes People lean, because its Acids, mixing themselves in a large quantity, with the Balsamick parts of the Mass of Blood, rarifies and divide

themselves

them so far, that they become afterwards, incapable of striking to the solid parts, and Nourishing them.

Objection. Perhaps, it may be objected in this place, that we do without any Foundation, attribute to the acids of Vinegar, taken in a great quantity, the power of rarifying, and attenuating the Balsamick parts of the Blood; because I said a little before, that these acids thicken and coagulate the Humours; from whence it seems rather to follow, that the more abundant these acids are, the more perfect will be the thickning, and coagulation of the Liquors.

Answer. But it must be observed, that Acids according to their different quantity, produce either a Coagulation, or Dissolution. The first they do, when there is but a small quantity of them, because they are easily cooped up, and detained by the ropy part of the Body, wherewith they are embarassed: But where they are in great plenty, they divide and attenuate the same Body every way, and surmount the opposition, made by its ropy and embarassing part, and then a real dissolution is effected; and therefore, we are not to think, that the dissolution and coagulation mentioned, are opposite things, since the latter, is nothing else but the beginning of the other, or rather an imperfect Dissolution.

Oxycrat. They mix Vinegar, with Fifteen or Sixteen times as much Water, with which they make a Liquor called *Oxycrat*: The same is used in Fermentations, Gargarisms and Glisters.

Vinegar, is used in the preserving of many things, such as Leaves, Flowers and Fruits, and it operates upon this occasion, by stopping up the Pores of the Body, to which it is apply'd, with its sharp points, and hindring the Air to enter so freely into it, which excites a Fermentation, that in a short space of times, does corrupt it.

Etymology. Vinegar in Latin, is called *Acetum*, *quasi acutum*, or *Acidum*; because 'tis pungent and sharp.

CHAP. IV.

Of *Cyder:*

Difference THere may be as many sorts of Cyders made, as there are different sorts of Applies: That which is made of the Apples, that are commonly eaten, and that are sweet and pleasing

ſing to the Taſte, will not keep long, and ſo decays; and therefore they make choiſe of ſuch Apples, as grow in *Normandy*, in the Fields and Gardens, for to make Cyder that will keep. Theſe Apples are of a curious Colour, but they have a harſh, bitter, and ſtiptick Taſte, which makes the Cyder pungent, ſtrong, and to keep long. Your Cyder ought to be fine, of a curious Gold Colour, having a pleaſant ſmell, and a pungent and ſweet Taſte. *Choice.*

Cyder is pectoral, fortifies the Heart and Stomach; moiſtens, and quenches Thirſt, and is looked upon to be good for Scorbutick and Melancholy Perſons, and ſeveral others. *Good. Effects.*

When 'tis drank to exceſs, it makes you more and longer drunk than Wine; and this drunkenneſs is more dangerous, and attended with more pernicious Conſequences, than that with Wine. *Ill Effects.*

If we ſhould make an exact Analyſis of Cyder; you will at firſt draw a ſulphurous Spirit from it, and then Flegm; after which you may, by the help of a great Fire, extract a little thick Oil from it, and a Spirit which is nothing but eſſential Salt, diſſolved in the Flegm. Laſtly, what remains, will yield a little fixed Salt by calcination, lotion, filtration, and evaporation. *Analyſis.*

Cyder agrees at all times, with any Age and Conſtitution, provided it be moderately uſed. *Time, Age, and Conſtitution.*

REMARKS.

CYder, is the Juice of Apples made Spirituous, by Fermentation; they gather the Apples in Autumn, becauſe they are then ripe enough: Then they grind them in a Mill, and preſſing the Juice out of them, they leave the ſame to ferment in Hogſheads.

The Fermentation, that happens to the Juice of Apples, is like that of Muſt; the eſſential Salt of the Juice of Apples, as well as that of Muſt, diſſolves, attenuates, and rarifies *Fermentation of Cyder.*

rifies the Oily parts, that withstand its Motion, and makes them Spirituous. It causes a kind of swelling then in the Liquor, which proceeds from the Operation of the essential Salts, upon the Oily parts, and the resistance made by the same Oily parts: This swelling ceases; when the Oily parts have been wholly attenuated, and that the tartarous and gross parts, have been precipitated into the bottom of the Vessels.

When the Juice of Apples, has not been well purified, it soon corrupts; and the reason is, because the Dregs which remain mixed with the Liquor, are small pieces of the Apples, which are as subject to Rot, as the Apples themselves, and gives the Cyder an unpleasant rotten Taste. There are many ways used to purifie the same, and hinder it to corrupt: Some use Water-glue dissolved in Wine, and when they are affraid the Cyder grows sower, they put Mustard into it. Others draw off that which is clear, into Earthen or Glass Bottles well Corked, and thereby separate it from the Dregs, or gross matters that are in the Cask, which by reason of the large quantity of them, do not a little help to spoil it, as aforesaid.

We have already said, that the best Apples for Cyder, are those which have a harsh and bitter Taste; and the reason is, because they contain a great deal of Essential Salt, that is proper to divide the Oily parts, from the matter now spoken of. Moreover, these Apples supply the Cyder, with a sufficient quantity of Tartarous parts, to hinder the Spirits to evaporate; and hence it is, that this Cyder is stronger and more pungent, and will keep the longer: On the contrary, that made of common Apples, is sweet, and quickly dies; because there is not Essential Salt enough in these Apples, for exciting a compleat Fermentation in the Juice, nor Tartarous parts neither, to prevent the evaporation of the Spirit.

Cyder is good, and wholsome Liquor enough, provided it be used with moderation; and it may be said, that in general, it's better for health, than Wine, because its Spirits are not so impetuous, nor so much agitated, as those of Wine; and are besides detained and moderated by a great quantity of viscous Flegm, which still contributes to make this Liquor moistning and cooling. We know by Experience, that most of those who drink nothing but this Liquor, are stronger, hailer, and look better than those that drink Wine; of which my Lord *Bacon*, gives us a notable Example; he mentions Eight old People, some of which were near a Hundred years old, and others, were an Hundred and upwards. These old People, says he, had drank nothing else but Cyder, all their life time, and were

so

so strong at this Age, that they danced and hopped about, like young Men.

Cyder drank to excess, doth not intoxicate so soon as Wine, but the Drunkenness caused by it, lasts longer, because its Spirit conveys along with it into the Brain, a great many heavy and viscous particles, which hinder the suddain dissipation thereof: These viscosities dispersing themselves afterwards, into all the substance of the Brain, stop the Channels of the Nerves, and oppress and bear down the Animal Spirits, in such a manner, that they require a good deal of time, to bring them to themselves again, and to drive away that which detained them in a kind of Repose, and unactivity: And hence it is, that Men become so sleepy, upon a Drunken-bout.

Small Cyder.

They also let the gross substance of the Apples, ferment in Water, of which they make a moistning and cooling Liquor, commonly called, small Cyder. It will not make People Drunk, and is not so strong and pungent, as Cyder; and hence it is, that many Women in *Normandy*, make it their common Drink.

Perry.

They make of the Juice of Pears, that has been extracted and fermented, a kind of Cyder or vinous Liquor, called Perry; which in Colour and Taste, is like White-wine: Bitterish and harsh Pears, are best for this purpose. As the same things happen in the Fermentation of it, which does in that of the Juice of Apples, and that Perry, has very near the same Vertues as Cyder, we shall not write a particular Chapter of it.

A great many other spirituous Liquors, may be made of the fermented Juices of several Fruits; but the greatest part of these Liquors, never become so spirituous, as Wine and Cyder, and will not keep so long.

Quince Wine.

They extract a Juice from Quinces, which after it has fermented, becomes vinous. It fortifies the Stomach, works by Urine, is good for the Cholick, spitting of Blood, Disenteries, and qualifies the Motion of sharp and bilious Humours, which cause Evacuations upwards and downwards: As this Liquor soon grows sower and decays, they mix Honey, Sugar, or some such thing with it, that it may keep the longer.

Ananas Wine.

Ananas, is a juicy and delicious Fruit, that grows in the *West-Indies*, whose Juice the *Indians* extract, and make excellent Wine of it, which will intoxicate: Women with Child, dare not drink of it, because they say, it will make them miscarry.

Sebansceu.

The *Ethiopians*, do also prepare a sort of Wine, which they call *Sebansceu*, of a certain Fruit that grows amongst them.

Lastly,

Lastly, *Pliny* says, that they made a Liquor in *Egypt*, that was somewhat spirituous, of the Juice of *Sebetes*, which produced good Effects, in Persons of a bilious Constitution: the Juice of *Jujubes* prepared in the same manner, has also the same vertues.

Sesebes Wine, &c.

There are some Trees in the World, from which they draw Liquors, that are almost as spirituous and pleasant, as those we make from Fruits. There grows in the *Indies*, a kind of a large and strait Palm-tree, called *Coquo*, in whose Branches they make incisions, and extract a vinous Juice, which the *Indians* call *Sura*, or *Taddi*, and from which they Distill a good Spirit: They also make a sort of Vinegar with this Juice, by exposing it to the Sun: Others boil it upon the Fire, to make a sweet Wine of it, called *Crraca*.

Sura. *Taddi.* *Orraca.*

The first Juice, being drawn out of the Branches of the Tree, there comes out a second, that is not so spirituous as the other, which they suffer to evaporate, in order to make a kind of Sugar of it, which they call *Fagra*.

Fagra.

The Fruit of this Tree, supplies them also with a sweet and well tasted Liquor, that is very cooling and moistning.

The Birch-tree, yields a Sap, which being drank, is of an opening Nature. *Vanhelmont* values it much, for its vertues in curing the Stone. Several Physitians also use it, for the same Distemper, for the Strangury, and Scorbutick Pthisick.

Sap of the Birch-tree.

The Body, Branches, and Root of the Maple, yeilds a sweet and pleasant Sap; this Liquor, Mr. *Ray* says, is more abounding in cold and rainy Weather, than in any other, while the Birch, on the contrary, yeilds more in hot and dry Weather.

Maple Juice.

The Root of the Nut-tree, does likewise yeild a Juice, which *Boyle* and *Scroderus* value much: They having observed it to have produced good Effects in the Gout, and several other Distempers.

The Juice of the root of the Nut-tree.

There are moreover several other Trees, that supplies several Nations with pleasant Drinks enough, of which I shall say nothing here, having been already too large upon this Subject.

CHAP.

CHAP. V.

Of *Vinous-Mead.*

YOU are to chuſe, that which is clear, fine, and of a pleaſant Taſte, like that of *Spaniſh* Wine. It muſt be that which has worked very well, and made with good Virgin Honey. *Choice.*

Mead fortifies the Stomach and Heart, revives the Spirits, helps Reſpiration, keeps off the Inconveniencies of a bad Air, and is good for the Wind-Cholick; it opens the Body a little, and is wholſome for thoſe that Cough, and have the Pthiſick. *Good effects.*

If you drink a good quantity of it, it will make you Drunk; it's pernicious in burning Fevers, lies heavy upon the Stomach, and inclines People to reach to vomit, when new made. *Ill effects.*

Mead does not contain as much ſulphurous Spirit, as *French* Wine; you may Diſtill from this Liquor, beſides a ſulphurous Spirit, a great quantity of Flegm, black Oil, and ſharp Spirits, which is nothing elſe, but that of Acid Salt, diſſolved in the Flegm. *Analyſis.*

Mead agrees at all times, eſpecially with old People, and with thoſe which are of a flegmatick, and melancholy Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

THE People, in thoſe cold Countries, where Grapes cannot ſo ripen, as to make good Wine of them, and where, in lieu of that, they have much Honey, as in *Lithuania*, *Poland*, and almoſt all *Muſcovy* over, make a ſpirituous Liquor, of Water and Honey, called Mead. They take ſo much delight in drinking this Liquor, as we do in Wine; nay, they do not ſtick to prefer it before Wine: It is made thus. *The Countries where the Mead is moſt uſed.*

They take Spring or River-Water, and diſſolve Honey therein, as long as an Egg can ſwim upon the ſurface of the *How to make Mead.*

the Liquor; then they put it upon the Fire, and keep skimming of it, from time to time, as long as the Egg can swim; after which, they pour it into the Barrels, that are not filled to above two thirds, and stopt up only with Paper or Linnen: This done, they expose it to the Sun, or heat it with Stoves, for the space of a Month, and upwards; when the Liquor ferments, and becomes vinous. Lastly, they put it into the Cellar, and drink it.

Some, to make their Mead the more agreeable, put Spices into it, before it begins to ferment; others to give it a different Taste and Colour, mix with it, the Juices of Cherries, Mulberries, Strawberries, Rasberries, or of several other Fruits.

They boil the Mead, as long as an Egg can swim upon the surface of it; and by this means, they know its come to that consistence, as to be able to keep long, they do not fill the Vessels above two thirds, when 'tis put to Work, that so the Liquor in fining itself, during the Fermentation, may have room enough to work; neither do they stop the Vessels with any thing else, than Linnen or Paper, for fear they should burst, during that time. Lastly, they expose them to the Sun, or in Stoves, that the Liquor contained therein, might the sooner ferment, and that its Essential Salts, might have more force for the breaking of the oily parts of the Honey, and making them more Spirituous.

They usually chuse Virgin Honey, to make Mead of, because 'tis pure, and better tasted than the other Honey.

Mead being made of Honey, which is the most essential and better part of Flowers, cannot but be a very wholsome Drink: It fortifies the Heart and Stomach, and increases the Animal Spirits, by its volatile and exalted parts: It also qualifies the sharp Humours of the Breast, by its Oily and Balsamick Principles. Lastly, it opens the Body, by dilating the gross and tartarous Humours, contained in the first passages, and by pricking a little with its saline particles, the Intestinal Glands, which by this irritation, do afterwards more abundantly discharge themselves of those serous Humours, that continually filtrate in those parts.

Mead is pernicious, in burning Fevers, because it contains many spirituous Principles, which will but the more increase the violent and impetuous motion of the Humours. Neither is it good for bilious People, because Honey, of which 'tis made, easily turns into Choler, as we have said, in the Chapter of Honey

If you drink much Mead, it will make you drunk, for the same reasons before given about Wine and Cyder being intoxicating; It's also heavy upon the Stomach, and when

new

new made, causes reachings to Vomit; because, that then it contains some of the viscosities of the Honey in it, which had not been compleatly rarified, during the Fermentation of the Liquor; but these viscosities will be attenuated, or separated from the Liquor.

Common Mead.

You make Mead, that is not vinous, by ordering it in the same manner, as you do the other, saving that you do not make it ferment; you may also infuse or boil some vulnerary Herbs therein, to make it proper for some disorders in the Breast, for which the other Mead is not so good: The reason is, because Vinous-Mead, does not contain as many Balsamick particles, that are apt to qualifie the sharp Humours of the Breast; because most of its parts, having been reduced into Spirit, are become too subtil to produce this Effect.

On the contrary, Mead which has not undergone Fermentation, hath many Oily Principles, that are neither too subtil, nor too gross; and lastly, that continue to be the same in the Mead, as they were in the Honey itself, which is an excellent Aliment, for qualifying and moderating the operation of the sharp Salts.

We must also observe, that Vinous-Mead, though made of Honey, does not so much open the Body, as common Mead; and the reason is, that the parts of the first, being grown more subtil and exalted by the Fermentation undergone, it tarries not so long in the first passages, as the other, to produce that effect there: The People of those Countries, where there is much Honey, wash the Honey-Combs, and Vessels wherein it had stood, and make a clear and sweet Liquor of it, which is the usual Drink of the common People.

Oenomeli.

They anciently used to mix Wine and Honey together, which they called *Oenomeli*. Physitians also made use of a composition of Honey and Verjuice, which they called *Omphacomeli*. They prescribed it in Fevers, instead of Julip.

Omphacomeli.

Oxymel, is prepared of Honey and Vinegar, and much used for cutting gross and viscous Humours; they mix it in Gargarisms and use it otherways.

Oxymel.

CHAP. VI.

Of *Beer.*

Difference THere are several sorts of Beers, which differ from one another, according to their consistence: For some are heavy, thick, and muddy, others clear and fine. Secondly, according to their Colour, for you will find those that are pale, yellow and red. Thirdly, according to Taste; for some are sweet, and penetrating, others bitter, and sharp, and some again, almost as pungent as Mustard. Lastly, they differ also according to their Age, for new Beer, hath a very different taste, from that which is stale. These various differences, proceed from the way of brewing them, from the different Countries or Climates, from the Water that is used, from the time spent about them, and from the Ingredients put in, and the proportions of them.

Choice. You are to chuse that bear which is clear, of a good colour, of a pungent and agreeable Taste, that sparkles much when you stir it, and that is neither too old, nor too new, and without any sowerness; according to this Line:

Non acidum sapiat Cerevisia: sit bene clara:
Et granis sit cocta bonis: satis ac veterata.

Good effects. Beer is of an opening, fortifying, moistning, and refreshing Nature: It's Nourishing enough, and makes People fat, which is manifest enough, in your *Northern* Countries, where most People drink nothing but Beer, and where they are almost all fatter, bigger, and more vigorous, than those that live in Countries, where Wine

is

is their common Drink. See how the School of *Salernum*, explains the effects of Beer.

Crassos humores nutrit Cerevisia, vires
Praestat, & augmentat carnem, generatque cruorem.

Beer, when drank to excess, makes People Drunk; and the effects of it this way, lasts long. When 'tis too new, 'tis windy, provokes Venery, and sometimes so operates upon the Channels, that it causes a kind of *Gonorrhea*, which indeed is a little dangerous; and this perhaps, has made some People say, that the use of Beer, is pernicious to the Reins and Nerves; though Experience does by no means confirm it, but on the contrary, makes this Drink to be generally very wholsome. *Ill effects.*

They extract an inflamable Spirit from Beer, like that of Wine, they also draw Flegm, black Oil, and a Spirit from it, which is nothing but acid Salt, dissolved in the Flegm. *Analysis.*

Beer agrees at all times, with any Age and Constitution, but especially, more with plump and fat People, than others. *Time, Age, and Constitution.*

REMARKS.

BEER, is a Liquor well known and that by fermentation, has been made vinous: It's made of Barley, Oats, or some other sort of Corn, which they reduce into large Meal, of which they take a certain quantity, put it into hot Water, wherein they boil it for some time, till the Liquor has impregnated the active Principles of the Meal; after which they draw it off, and boil it again with Hops in it, or a little Wormwood, or other bitter Plants. When the Liquor is boiled enough, they stir it much; and pour it backwards and forwards, from one Vessel into another, while 'tis yet hot: Then they let it Work, in order to which they put Yest, or dregs of Beer into it, or some other fermenting matter. Lastly, when it has been well purged and clarified by this Fermentation, they put it into Tuns or Barrels, and keep it. *The way to brew Beer.*

The working of the Beer, proceeds from the Essential Salts of the Corn; which rarifie, attenuate, and exalt the Oily parts of the same Corn. This Fermentation ceases, when the Salt has surmounted the opposition, made by the Oily Principles; and when the gross matters have been precipitated into the bottom of the Vessel: This Fermentation, is still more or less forward and violent, according as the Liquor is more or less full of the Principles of the Corn.

Tho' we have in this place, but related one way of Brewing Beer, yet 'tis done several ways; for we may say, that every Brewer has his own method: It's enough, that we have shewed that which is most common, and most in use.

Effects of Hops in Beer. Hops, or other bitter Plants, which they put into Beer, produce good Effects therein; they help to rarifie the gross and viscous part of the Corn. Moreover, they hinder the Beer from growing sower, for every body knows, that bitter things are very proper, to consume those that are eager.

Waters good for Beer. All sorts of Waters, are not alike good for brewing of Beer with; those which are very clear, cold, and vivid, Such as Well and Spring Waters, are to be preferred before others; because that being not liable to ferment, they hinder the Beer from being spoiled. In short, if Beer does work at first, with too much violence, or else if it ferments anew, after it has once worked enough, this Fermentation, will make way for the Spirituous parts to fly away, and then the acid Salts which are in the Beer, extending themselves much, and getting the Ascendency, never fail to make the Liquor turn sower.

Countries proper to brew Beer in. Hence it is, that the Beer which is brewed in the *Northern* Countries, as in *England*, *Sweden*. *Flanders*, and several parts of *Germany*, is better, and keeps longer than others. In short, as the Sun has but little power in those parts, the Waters upon that Account are colder and rawer, and do more vigorously retain the active Principles of the Corn: And by this Reason, also we may perceive, that the Beer brewed in hot Countries, will not keep long, and therefore 'tis not proper to brew any in *Provence*, *Dauphine*, or *Languedoc*.

Time for brewing Beer. We know by Experience, that the best time of the year for brewing of good Beer, is in cold weather, as the beginning or latter end of a Winter, and that that which is brewed in Summer, does not keep so long.

Bear may be called a liquid Bread, because tis made of the Meal of Corn, steeped in a deal of Water: This drink is nourishing and moistning, by reason of the Oily and Balsamick Principles, which the Corn supplies it very largely with,

with; it makes People fuddled, when drank to excess, because it contains many spirituous parts, that cause Drunkness in the same manner, as other vinous Liquors do, as we have already accounted for.

Beer that is too new, contains much viscous and acid Flegm, which not having been sufficiently attenuated, during the Fermentation of it, causes Wind, and rarifies it self in the Bowels, by the heat of the Body: It also causes heat in the Urine, and even a kind of *Gonorrhea*, by sticking in the Urinary passages, and strongly pricking them; these Accidents are remedied, by drinking a little Brandy, which separates and cuts this viscous Flegm, and expels it from the places where they were lodged: This is the Flegm which contributes to make the Intoxication caused by Beer, to be longer and more dangerous, than that done by *French* Wine, because it doth in some measure, obstruct the Chanels of the Brain, and bear down the Animal Spirits in such a manner, that it requires a pretty deal of time, to bring them into their pristine State again.

The *English*, prepare another sort of Liquor, which they call Ale; it's yellowish, clear, transparent, very pungent, and subtil: It tickles the Noses and Mouths of those who drink it, somewhat like Mustard: It's very opening, and more pleasant to the Taste, than common Beer. They pretend, that there are no Hops, or other bitter Plants put into it, and that its strength proceeds from an extraordinary Fermentation caused therein, by the help of some sharp and pungent Drugs. In the mean time, *Schookins*, in his Treatise of Beer, observes, that some put a few Hop tops into their Ale, in order to qualifie the over sweetness of the Malt. *Ale.*

Mundy, a *London* Physitian, speaking of Beer, says, that when this Liquor is new boiled, many put some Birch Boughs into it, in order to make it a little more pungent, and the sooner drinkable: He says also, that some others put Ground Ivy into the Vessels, wherein this Liquor is put, by the help of which, the Liquor is fined in a little time: They usually Bottle up their Ale, and Cork them well: But care must be had, when you drink it, that you open the Bottle by degrees; for the Liquor is rarified to such a degree, when the Bottle is suddainly opened, that it flies, and so is spilt.

Ale, my *French* Author says, is derived from *All*, as if it were a Liquor, that would serve all turns. *Etymology.*

Beer in Latin, is *Cerevisia*, *à Cerere*, because Corn which *Ceres* it was reputed the Goddess of by the Ancients, is the Ingredient of which is made: Its also for the same Reason, that some call it *Liquor*, *Cereris*, the Liquor of *Ceres*.

It's also called, *Vinum Hordeaceum, vinum Regionium Septentrionalium*; because 'tis made of Barley, and in the *Northern* Countries, used instead of Wine: It may be also said, that it has this advantage of Wine, that it may be made at all times, that it moistens, is more Nourishing, and marketable.

CHAP. VII.

Of *Brandies* or *Spirits*.

Difference. THere are several sorts of Spirits, according to the different things they are extracted from, as Wine, Beer, Perry, Cyder, Mead, and many others. You are to chuse those that are clear, of a strong and pleasant smell, that *Choice.* are easily fired, and do not seem to be too sharp upon the Taste.

Good effects. These Liquors being taken moderately, heat, and fortifie the Stomach, help digestion, expel wind, allay the Cholick, revive the Spirits, promote the Circulation of the Blood, and recover Strength: They give half a Spoonful of it, to recover those that are fallen into an Apoplexy or Lethargy, and they rub their Wrists, Breasts and Faces with it. These Liquors have also good Effects in burnings, if applied outwardly thereunto. Lastly, they make use of them in the Palsey, for Contusions, and other Maladies, wherein they dissolve and open the Pores.

Ill effects. These Liquors drank to excess, cause Drunkness, and throw the Blood and Animal Spirits into an agitation and fearful disorder, and sometimes kill outright, by destroying at once the Oeconomy of the solid and fluid parts of the body: The long use of these Spirits, doth also produce several other sorts of Distempers, as Catarrhs, Gout, Palsey, Dropsie, and Apoplexy.

These

These Spirits consist of an exalted Oil, joyned with volatile Salts. They are also united with some proportions of Flegm, of which they divest them as much as may be by repeated Distillings. *Time, Age, and Constitution.*

REMARKS.

WE have observ'd, in speaking of Wine, and other Liquors, that their Oily parts, which were gross before their Fermentation, by the help of the same, grow subtil and spirituous; and they find a way to separate the spirituous parts, from the rest of the Liquors, after this manner.

They fit a large Copper half full of Wine, and cover it, then fit a Recipient to it, and having well Clayed the crevises, they distill it over a small fire, to the Consumption of a fourth part of the Liquor, which then makes good Brandy; but if you would have it yet stronger, it's distill'd over again, either in a Vial with a long Neck, to which, they fit a cover and recipient, or a Serpentine; for then the flegm being not able to rise so high as the Spirit, continues in the bottom, and they draw off as much flegm, as they can from the Spirit. You may in this manner, not only extract the Spirits of Wine, but also those of Beer, Cyder, Perry, Mead, and several other Liquors; but they generally use the Spirits of Wine, more than any other. *How to extract Spirits*

The *Indians* extract Spirits that are strong enough, from Rice, Oates, and the Juices of some Trees. *Spirits drawn from several things.*

It's said, that they do in those Countries where Sugar is made, distill many hot and fiery Liquors, from Sugar-Canes, which they call Rum, which the Natives use as much as we do Brandy. *Rum.*

It's also said, that they make a very strong and fiery Liquor in *Java*, of Rice, and of a thing they call *Holoturion*, which is much used in that Country; tho' *Bontius* pretends, it causes sad and inveterate Diseases; I should never make an end, if I should give a Catalogue, of all those things that afford Spirits: It's enough to know, that all these Spirits consist chiefly of Oily parts, that are much exalted by volatile Salts, as before observed. Indeed, there are some Spirits that are a little more volatile than others, and that proceeds, either because the matter from whence they are extracted, are more or less fermented, or because its parts are more or less thin, and apt to be raised. *Another kind of hot Liquor.*

The Spirits of Wine, or of other vinous Liquors, being taken moderately, and rather out of necessity, than pleasure, contribute much to health. In short, they help Di-

gestion, by dissolving and attenuating the gross parts of Foods; they being light, are easily distributed every where. They recover strength, and give new vigour to the Blood, by quickly repairing with their volatile and exalted parts, the dissipation of the Spirits, caused either by too much labour, long watching, or some other Exhaustings: And therefore, they are proper enough for old Men, infirm Persons, and such as are of a cold and flegmatick Constitution.

Some make it a custom, to give Soldiers a little Brandy, before they go to fight, and this has no ill Effect; for the Spirits of the Wine increasing at that time the motion of their Blood and Spirits, gives them more strength, vigour and boldness, to surmount all dangers without fear.

They use hot Spirits, both inwardly and outwardly, in Apoplexies, Palsey, Lethargy, and the like Distempers, for then the Animal Spirits, being burdened with dull and gross Humours, require volatile and exalted parts, which break and dissipate those Humours. They use Spirits outwardly for burns, because they open the Pores of the burnt part, and make a free passage out for the fiery particles, conveyed into it. It's also upon the account of their opening the Pores, and dissolving and attenuating that which obstructs their passage, that they are good to be applied outwardly, for Contusions, and other Distempers, when there is a necessity of opening and dissolving matters.

Spirits taken to excess, and too often, produce Effects, quite contrary to what we have before specified; that is, are pernicious to Health. In short, they agitate the humours so violently, by the excessive motion wrought therein, that their Oily and Balsamick particles, which were designed to nourish and support the solid parts, become unfit to produce that good Effect, by reason of the Rarification which they undergo, in too large a degree; from whence an ill habit of Body follows, because its solid parts, being not moistned and cooled by this Balm, which is requisite for them, they wither and grow dry, and unfit to act as they ought to do. These Spirits do also cause other Evils, for being received in great plenty into the Brain, besides that they make People Drunk, as we have said before, in speaking of Wine, the superfluity of flegm there, dispersing itself afterwards into the Cells of the Brain, weakens them, and over-burdens the Animal Spirits: These Cells, which have Communication with all the parts of the Body, being more and more soaked with this flegm, by the continual use of hot Liquors, and the Animal Spirits being consequently more and more burdened, the party grows stupid, and liable to Catarrhs, Gout, and other more dangerous Distempers; as the Apoplexy, Palsey, and many more.

From

From what I have said, you may learn of what importance it is, that People should not use themselves to drink Spirits too much; many drink nothing but Water, others never drink their Wine, without mixing it with Water, and so continue strong, vigorous, and live long; but we on the contrary, shorten our days, not only by drinking much pure Wine, but also by using all the means we can, to draw away the Water which is naturally in the Wine, and does not a little contribute to qualifie the heat of it. And this might make us question, whether the inventing of Wine and hot Liquors, is not more pernicious, than beneficial to Mankind. For lastly, if these Liquors animate the Spirits, if they are Cordial, if they fortifie the Stomach, they on the other Hand, not only produce the several inconveniencies we have mentioned, but renders People brutish, and more like Beasts than Men.

Spirits have a sharpish Taste, and such as does not agree with many People, and in order to divest it of this disagreeable part, they have invented several Compositions, to which they have given the name of *Ratafiat*, which is nothing but Brandy, mixt with other Ingredients: This *Ratifiat* hath a different taste, smell, and quality, according as the things are, whereof 'tis compounded; they make several sorts of it in *France*, that are much valued, for the goodness of their Tasts, as *Ratafiats* of Cherries, Peaches, Apricocks, Muscadine, Orange and Lemmon-peel; Pinks, Fruit-stones, and several others. *Ratafiat.*

They bring a spirituous Sort of Liquor, out of the Isle of *Rhé*, called *Fenovillet*, that is much in use, and has its name from Fennel, though it smells more like Anise, than the other. *Fenovillet.*

I shall say nothing here of several sorts of Liquors, that are brought to us from divers parts, but only think it enough to say, that tho' those Liquors have a better taste than Brandy, yet that does not make them less pernicious to our Health, when used to excess.

CHAP. VIII.

Of *Chocolate*.

YOU are to chuse that which is new made, heavy enough, hard and dry, of a brown reddish Colour, good Smell, and pleasant Taste. *Choice.*

Chocolate is nourishing enough: It's strengthning, restorative, and apt to repair decayed Strength, *Good Effects.*

Strength, and make People strong: It helps Digestion, allays the sharp Humours that fall upon the Lungs: It keeps down the Fumes of the Wine, promotes Venery, and resists the malignity of the Humours.

Ill effects. When Chocolate is taken to excess, or that you use a great many sharp and pungent Drugs in the making of it, it heats much, and hinders several People to Sleep.

Principles. The Cocoe, which is the principal Ingredient for making Chocolate, as we shall observe by and by, contains much Oil and essential Salt; as for the other Drugs which are mixt with it, they are all full of exalted Oil and volatile Salt.

Time, Age, and Constitution. Chocolate agrees, especially in cold Weather, with old People, with cold and phlegmatick Persons, and with those that cannot easily digest their Food, because of the weakness and nicety of their Stomachs; but young People of a hot and bilious Constitution, whose Humours are already too much in motion, ought to abstain from it, or use it very moderately.

REMARKS.

CHocolate is a dry paste, of a very pleasant Taste, and much used by the *Americans*, who shew'd the way of making it to the Christians soon after the discovering of that Country: However, though we are beholding to those People for the Invention of it, we have so far improved it by the Compositions we use, that the Chocolate made at *Paris* is better than that brought us out of *America*. The chief Ingredient is the Cocoe-nut, to which some Spices are added, as you will find in the following Description:

The way of making Chocolate. In order to make Chocolate, they take the largest and best Cocoe-nuts, called the great *Carack*: They roast them upon the Fire in a Pan, and stir them till they are easily separated from the Shell; then they pound the Kernel, and put them as before upon a slow Fire again, till they are dry enough, but not burnt; They pound them again hot in a Brass Mortar, whose bottom is heated; or else they bruise them, as the *Indians* do, with an Iron Rowler, upon a flat and hard Stone, which the *Indians* call *Metate*, or

Metati,

Metalt, and under which they put a ſmall Fire, to keep up as much gentle heat as is requiſite; and thus they reduce the Kernels into a paſte, that is neither clodded nor hard.

They weigh out two pounds of this Paſte, put it upon a hot Stone, mix therewith a pound and an half of fine Sugar, and mix the ſame well together, that ſo the Sugar may be cloſely united with the Paſte; after which, they add a Powder to it made of Cloves and half a dram of Cinnamon: Some do likewiſe mix a little Ambergreaſe and Musk with it. When the whole is compleat, they take off the paſte, and work it into what form they pleaſe, and then dry it in the Sun.

You may make ſeveral ſorts of Chocolates, according to the different Ingredients uſed, and even the quantity of them. Some mix ſeveral other Drugs therewith, which we diſapprove of, as Ginger and Pepper, becauſe they are too hot.

Chocolate is uſed two ways: It's eaten as it is, or elſe they make a very pleaſant Diſh of it, which is much in vogue, by diſſolving it in ſome Liquor: Common Water is that which is moſt uſed, though others will have Cows Milk, into which they put the Yolks of Eggs, that ſo the Liquor may as it were lather the more, and grow more thick: Others prefer Almond-milk before this: Some an Emulſion of the four cold Seeds in the higheſt degree; and ſome the Juice of Succory, and ſeveral other Plants: Laſtly, there are thoſe who mix a little Bezoar-ſtone in their Chocolate, in order to make it more Cordial. We ſhall not in this place take upon us to tell how it is made, that being known well enough already.

The Drugs which are uſed for the making of Chocolate, being full of volatile Principles. You may eaſily ſuppoſe it will help Digeſtion, recover decayed Strength, and produce a great many the like Effects: It may be alſo good for pthiſical People, provided it be taken in due time, not only by reaſon of the good Effects we have mentioned, but even becauſe the Cocoe-nut, which is the chief Ingredient, and makes up the greateſt part of the Chocolate, being full of oily and balſamick Principles, is upon the account of thoſe parts very good for allaying and embaraſſing the ſharp Humours, which are predominant in thoſe that are troubled with the Pthiſick, and for nourihing and recovering their ſolid Parts. Upon this occaſion, give me leave to tell a Story of a pthiſical Perſon, which *Mundy* a *London* Phyſician knew, and mentions himſelf, even in his *Treatiſe of Foods*, when he ſpeaks of Chocolate. The Patient was in a miſerable condition, but taking to the *Story.*

ſupping

supping of Chocolate, he recovered in a short time; but what is more extraordinary is, that his Wife in complacency to her Husband, having also accustomed her self to sup Chocolate with him, bore afterwards several Children, though she was looked upon before not capable of having any.

If Chocolate produces good Effects, when used moderately, it also does bad ones when taken to excess, or mixt with too many sharp Drugs; for then it causes considerable Fermentations in the Humours, and heats much; and therefore is not good for bilious People. It also hinders People to Sleep, because its exalted Principles cause too great a Rarification in the Humours.

The Spaniards, among whom Chocolate is very common, usually drink a great Glass full of Water before they take it; after which, they forbear drinking any Water, for an hour and half, or two hours.

Etymology. Chocolate is an *Indian* Word, compounded of *Choco*, *Sonus*, Sound, and *Atte*, *Atle*, *Aqua*, Water; because they commonly make use of Water to prepare Chocolate with, and make a little rustling with an Instrument called a Chocolate-stick, which is made use of to stir it with.

CHAP. IX.

Of *Coffee*.

Choice. YOU are to chuse that Coffee which is new, well cleared of the Husk, clean, of a middling bigness, plump, of a dark grey, that is not mouldy, that hath not been wet with Sea-water, and hath a pleasant Smell when it has been dried.

Good effects. Coffee fortifies the Stomach and Brain, promotes Digestion, allays the Head-ach, suppresses the Fumes caused by Wine, and other spirituous Liquors; promotes Urine and Women's Terms, opens some Peoples Bodies, makes the Memory and Fancy more quick, and People brisk that drink it: This last Effect has been observed, say they, by the Shepherds of *Africa*, who took notice, that before Coffee was used, and that their Sheep fed upon this kind of Pulse, that they skipped about strangely. The

The use of Coffee to excess makes People lean, hinders them to Sleep, debilitates their Bodies, suppresses venereal Inclinations, and produces several other the like Inconveniencies. *Ill effects.*

Coffee contains much Oil and essential Salt. *Principles.*

It agrees when moderately taken, especially in cold Weather, with old People, with such as are phlegmatick, and those who are fat and corpulent; but 'tis not so proper for bilious and melancholy Persons, or those who have thick and hot Blood. *Time, Age, and Constitution.*

REMARKS.

COffee is a small longish Fruit, surrounded with a woody Husk or Shell, that is indifferent hard; when the Fruit is separated from the Husk, it divides of it self into two hard and yellowish parts, such as you find them in your Druggists Shops.

The Tree which bears Coffee grows plentifully in *Arabia* the happy, and especially in the Kingdom of *Yemen*, and even according to some Authors about *Mecca*. *John Bauhine* describes this Tree and Fruit, in his *Universal History of Plants*, under the names of *Ban, Bon, Buna, Bunna, Bunchos.*

Coffee hath several Names, according to the several Countries where 'tis used. The *Germans* and *English* call it *Coffi* or *Coffee*; the *Turks Chaube*, or most commonly *Cahué*; and they give those publick places where it is drank the *Turkish* Name of *Cavehannes*, which the *French* have imitated. It's said, that the Masters of these *Cavehannes* in *Turkey* have Vocal and Instrumental Musick for the Entertainment of their Customers. *Different Names.*

They dry or roast the Coffee-berry over a slow Fire, and take as much care as may be, that it be done alike every where. When it has attained to a brown or yellow Colour, they grind it to Powder, and make a Liquor of it that is so well known, as not to need a Description of it in this place.

The *Turks*, *Arabians*, and several other Eastern Nations, who are forbid the use of Wine, have for many Ages made use of this Liquor; and 'tis grown so common for some Years past throughout *Europe*, as in *France*, *Holland*, *England*, and several other places, that the Streets are full of Coffee-houses, which serve, as I may say, for a place of Rendezvous for most People, and where they can never want Company.

It's

It's pretended, that Coffee makes a much more delicious Liquor in those parts where it grows, than it does in our Countries. Doctor *Bernier*, a Person well known upon the account of his Travels, says, that not liking the Coffee which he met with in divers places, he found that of *Arabia* the happy so good, that he took five or six large Dishes of it in a Day with much Pleasure: Indeed, It's possible, that the Coffee, by being transported, may lose some volatile and exalted Parts, which contribute to give it a more exquisite Taste.

When Coffee hath been dried, its Salt becomes a little more alkaline, and its Sulphurs are more exalted than they were; and that is it which makes it then have a stronger and more agreeable Smell than before. This small Calcination makes also its parts fitter for producing those Effects we have attributed to Coffee. It fortifies the Stomach and Brains, by its volatile and exalted Principles, which divide and attenuate the dull and gross Juices they meet with in their way. It helps Digestion, by rarifying the gross and viscous parts of the Foods, with its oily and alkaline Principles. Lastly, It suppresses the Fumes that proceed from excess of Wine, by binding and precipitating the same down along with it. In short, as these Vapours are acid; and that Coffee, as we have observed, becomes Alkaline, by a kind of Calcination it sustains, it's easy to apprehend its efficacy in operating upon these Vapours, and precipitating of them.

Coffee drank to excess is at least as pernicious as the moderate use of it is wholesome to many Persons. The Inconveniences in this case which do attend it are, that it hinders People to Sleep, makes them lean, suppresses venereal Inclinations, and enfeebles the Body; and the reason is, because it does then rarify, and throughout attenuate the Humours, and causes extraordinary Fermentations therein, which afterwards deprives the fluid and solid parts, of those Spirits they had occasion for, in order to perform their respective Offices; and hence it is, that many Persons that have been used to drink too much Coffee, become infirm, and paralitick, as *Willis*, and other Physicians, have observed.

Dryed Rye, They have made a Liquor in *France* of dried Rye, a little grounded, that is somewhat like Coffee; Beans also and Barley, as well as several other Seeds, prepared after that manner, will serve the same turn; but none of them will do as well as Coffee.

CHAP.

CHAP. X.

Of *Tea*.

YOU are to chuſe that which is new, the Leaves green and wholſome, and of a Violet Smell and Taſte. You ſhould keep it in Glaſs, or Boxes well ſtopt up, for fear it may otherwiſe loſe much of its good Smell and pleaſant Taſte. *Choice.*

It's good for the diſorders of the Brain and Nerves: It refreſhes the Spirits, ſuppreſſes Vapours, cures the Head-ach, prevents Drowzineſs, helps Digeſtion, purifies the Blood, provokes Urine, and is good for pthiſical and ſcorbutick Perſons. *Good Effects.*

We do not find that Tea produces any ill Effects; however, it may, if taken too liberally, make the Blood grow a little too ſubtil. *Ill Effects.*

It contains much exalted Salt, and volatile Oil. *Principles.*

It agrees at all times, with any Age and Conſtitution. *Time, Age, and Conſtitution.*

REMARKS.

AS we are ready to follow that which is good in the manner of other Nations living, we have not neglected the uſe of a Liquor, which many of the eaſtern People drink, and prepare with the Leaves of Tea, infuſed hot into ſome Liquor, ſuch as Water or Milk, till the Liquor has acquired the Tincture of theſe Leaves, and a pleaſant Taſte and Smell.

The Leaves of Tea are oblong, ſharp-pointed, ſmall, a little dented on the ſides, and of a green Colour: They grow upon ſmall Shrubs, like enough unto Myrtle, and without any Diſtinction in a poor as well as fat Soil. The *Chineſe*, *Japoneze*, and *Siameze*, among whom this Shrub is very common, gather its Leaves in the Spring, while they are yet ſmall and tender, and when they are dried, they export them into foreign Parts.

The *Japoneze* do alſo very carefully cultivate another kind of Tea, called *Chaa*, or *Teha*: The Leaves are like thoſe of common Tea, but ſmaller, of a more bright green, inclining to the yellow, and of a much more agreeable Taſte *Chaa*, or *Teha*.

Taste and Smell. These Leaves grow upon a Shrub of the bigness of a Gooseberry-tree: They dry them as they do the other, and send them into foreign parts. Some call them improperly the Flowers of Tea, because they are looked upon to be better tasted than the common Tea.

Tea is very wholsome, since it produces many good Effects, and few bad ones, and may be preferred before Coffee; for the immoderate use of Coffee is sometimes very pernicious; but we see some who will drink ten or twelve Dishes of Tea a Day, without any hurt at all. Most of the good Effects that we have attributed to Tea, proceeds from its volatile and exalted Salts, that are capable of feretting into all the receisses of the Parts. It fortifies the Stomach, by the help of these same volatile Principles, and moreover by some consuming Particles we know it contains, by its Astriction, and little bitter taste it has. It purifies the Blood, because it retains it in its just Fluidity, by breaking the gross things that obstruct its motion. Lastly, Its oily and balsamick Particles being conveyed into different parts of the Body, consume and embarass the sharp and pungent Salts they meet with in their way; and for that reason, the use of them is good for pthifical People.

It's said, those who commonly make use of Tea in those Countries where it grows, are never afflicted with the Stone or Gout: Indeed, we do not find they who frequently drink it among us, reap the same benefit by it; perhaps because they do not send us the best, or if they do, Time and the length of the Voyage, makes it lose much of its Vertue.

Other Drinks. They prepare a quantity of other Drinks of Juniper-berries, Aniseed, Fennel, Coriander, or lastly, of the Leaves of Betony, Sage, Rosemary, and several others, which ought to be suited to the Constitution and Ailments of those they are prepared for: They are made after the same manner as Tea is, and are drank with or without Sugar.

Maiden-hair Tea, &c. They have also for some time past made use of Maiden-hair and the like Herbs infused in hot Water, and drank it like Tea: These Drinks are moistning and pectoral; they are also well tasted enough, and are at least as wholsome as Tea.

FINIS.

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